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EDITED BY  
W. H. GLASSON AND W. P. FEW

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*The Sewanee Review* is conducted by members of the Faculties of the University of the South, Sewanee, Tennessee, but has no official connection with the University.

# The South Atlantic Quarterly

## Returning the Soldier to Civilian Life

CHASE GOING WOODHOUSE  
Smith College

The old idea that a pension is the right of every man who has served his country as a soldier or sailor, whether or not he has suffered any loss or disability from such service, has, with many another notion, passed away as a result of this war. That conception of the nature of pensions for many years dominated the pension legislation of Great Britain, France, and the United States. The taxpayers were unjustly burdened with excessive pension lists. Then pension frauds caused a reaction and gave great strength to the belief, held by many even in the heyday of pension granting, that pensions were gratuities and violated the property rights of those who paid them. Under the influence of the World War and of more enlightened theories of social justice, recent legislation has been fairer both to the taxpayer and to his defender in the army and navy. The nations realize that, with the vast number of men under arms and the heavy casualty lists, it would be impossible at the end of the war to allow all those who have received any injury to settle down and live on a pension or in a home for soldiers or sailors provided by the state. Such a practice is demoralizing both to the pensioner and to the other elements of society.

It has been estimated in the United States that, out of each one thousand soldiers, fifty will be totally and seventy-five partially disabled. Great Britain and France already count their pensioners by the hundred thousand and Canada hers by the thousand. The loss of life and capital in this war has been so great that when peace comes each nation will require for reconstruction every unit of labor power that can be mustered. There must be no non-producers after the war.

As much as possible of the labor power that has been called out during the war must be retained and every effort made to return the soldiers to productive work with all speed. The man who has suffered some injury in the war must be re-trained and made fit to take his place in the ranks of the producers. Not only is this re-training a duty which the state owes herself; she also owes it to the disabled men. War is a social risk. Under the present circumstances it involves every citizen equally. Soldiers are merely citizens delegated to perform a certain public service and the state has an obligation to compensate them for all personal detriment incurred by that service so that they suffer no more through risk of war than every other citizen of the belligerent nation must.

Most countries hold the position that soldiers and sailors with similar disabilities must receive similar compensation—varying, however, in most cases with rank—irrespective of previous training, social status, or income. This position is based on the theory that the state is benefited only by a healthy body and that a man is defending not only the state but also the privileged status which any special training, social standing, or income may give him. A pension, therefore, should compensate only for losses of personal bodily ability resulting from war service. The belligerents are all acting in harmony with this principle when they grant pensions under various schedules of disability rates for specified injuries. But there is a tendency in modern military pension regulation increasingly to make the state bear all of a soldier's personal losses resulting from risks of any sort occurring during the period of his service. Great Britain through the system of alternative pensions<sup>1</sup> has practically arrived at that point, and the United States by offering cheap insurance up to the amount of \$10,000 provides, in addition to compensation granted in direct

<sup>1</sup>A Statutory Committee of the Royal Patriotic Fund Corporation was appointed under the Naval and Military War Pension Act, 1915. This committee granted supplementary pensions to officers and men in like general financial circumstances, when there was a serious disproportion between the amount of pension granted for disability plus any other income and the pre-war income, because, without such supplementary pension, special hardship would no doubt exist. Facilities have been secured so that children of disabled men may obtain an education equal to that which they would have received but for the war. This work is now carried on by the Ministry of Pensions. See Cd. 8750.

Under the Pension Act an officer who shows that his retired pay under the act, his wound gratuity, and earnings aggregate less than his pre-war earnings, may be granted a total not to exceed his pre-war earnings up to a maximum of £300 a year, plus half any pre-war earnings, between £300 and £600.

proportion to bodily disability, a partial means of protection for those whose personal training represents a capital investment and for those who, if disabled, could not maintain their pre-war standard of living on the disability compensation granted. It should be added, however, that the benefits of the United States war risk insurance plan are open to all soldiers alike regardless of pre-war status. Probably the most effective provision for enabling the disabled soldier to retain his pre-war standard of living is to re-educate him in such a way that he will be able to obtain employment in a stable industry upon his discharge from military service.

The fact must also be considered that disabilities may prevent a man from getting accident insurance at normal rates and that such insurance is more necessary for a disabled man than for a normal man. For example, if a disabled soldier who had lost his right arm should lose his left in an industrial accident he would be helpless, while a normal man who suffered from the same accident would still have his right arm. Further, in countries with workmen's compensation laws which oblige employers to contribute to the insurance premiums, high rates for disabled men would be a deterrent to their employment. Great Britain, France and the United States have all more or less directly and adequately met this situation by schemes under which the pensioner is relieved from any abnormal cost due to war disabilities for personal insurance up to limited amounts.

There has been a surprising degree of uniformity among the various belligerents in their methods of dealing with the disabled soldier. Differences in the measures adopted depend not upon any fundamental differences in the principles underlying them, but upon the differences in the social organization of the nations for which they are designed. Each nation is trying to restore its soldiers to their ante-bellum status. There is a great similarity between the principles followed and those underlying much of the recent legislation providing for workmen's compensation.

Several definite steps in the treatment of injured men can be traced. First the disability is removed, as completely as medical science makes its possible, by treatment and the provision

of artificial limbs. Then there follows a period of training so that the injured member may be made to perform its normal function as perfectly as possible and that men who require artificial limbs may be taught to use them. In many cases it is not wise or even possible for the disabled man to return to his former occupation. In this case he must receive training fitting him for a new and suitable occupation and, at the completion of the training, employment must be found for him.

Meanwhile the question of his pension must be settled. As we have noted, pensions are being generally granted in proportion to the degree of disability suffered and are sufficient to secure a decent standard of living when added to the amount which the man is still able to earn. His earning capacity is estimated according to remaining ability and in no case is the pension decreased if the man should increase his earning capacity through training. This point is of great importance. In the early months of the war in Great Britain it was not made clear, and many disabled men refused to take vocational training fearing that it would result in a decrease of the amount of their pension.

On the administrative side it has been found advisable to have a single administrative authority controlling all the executive agencies dealing with disabled men. Also the work should be carried on by the government on a standard basis and not left to private benevolence; and, since the work of rehabilitation of disabled soldiers is temporary, existing plants and institutions should be made use of whenever possible in order to save the large sums necessary to erect new ones.

Functional re-education is the term under which are grouped all of the means, other than active surgical treatment and the provision of artificial limbs, adopted to secure the restoration of the maximum of its normal function to an injured part. Active and passive mechanotherapy, various electrical treatments, baths of various sorts, massage, gymnastics and exercises are employed. Experience has completely demonstrated the greater value of active movement, initiated by the patient himself, than of passive treatment. The exercises first given are simple and require little effort. For example the exercises for the leg comprise walking along lines, straight or

irregular, stepping over obstacles of various heights and shapes, mounting or descending stairways with irregular treads, etc. Opinion is universal that work properly graded and selected has the highest therapeutic and psychic value and constitutes the best possible means of reaccustoming muscles and mind to action. Whenever possible the work given constitutes an introduction to the vocational training.<sup>2</sup>

This is the term applied to the instruction given to disabled men in order to make them employable. Primarily vocational training would seem to be a medical problem, but it is equally an educational and economic one. The first consideration is the remaining physical ability of the man. This must be decided by the medical officer. The function of the vocational officer is to connect the medical officer's knowledge with his own knowledge of modern industry. He must have an expert and detailed understanding of industries and of the methods of training workers for them, must know the demand for labor in the different industries and in new or projected industries, the liability to seasonal employment, occupational diseases, etc. An expert survey of existing industrial conditions is essential. Every care must be taken to avoid the suggestion that disabled men are a special class and deserve special treatment in the industrial world. They must be taught not pastimes, but standard trades, for they must compete, on the merit of their work, with men who are whole.

To get the full value of the functional and vocational training the disabled man must begin work as soon as the medical officer decides that he is physically fit for it. There must be continuity of treatment and the disabled man should pass from purely medical treatment to the vocational courses without a break. A definite plan has to be outlined with a view to combating the idea that, since the soldier has been injured in the defense of his country and through no fault of his own, he should be supported indefinitely by the public. This idea is not good for him. Men must be taught to use such energies as they have left for their own reconstruction. The French government has definitely ordered the physicians and

<sup>2</sup> J. L. Todd & T. B. Kidner: "The Retraining of Disabled Men," pp. 8-11. Reprinted from *American Medicine*, New Series, Vol. XII, No. 5.

nurses to convince their patients that they can and should become self-supporting. It is of the greatest importance to get this idea firmly fixed, not only in the mind of the soldier, but also in the public mind.

The best results are obtained where the man remains under military discipline for the whole period of training. Periods of waiting while passing from one institution to another and visits home have been found to upset the men. At present labor is so scarce and the public is so under the emotional stress of the war that disabled men can find employment without difficulty, and, if they return home before beginning their vocational training, they may decide that such training is not necessary for them. But after the war, when the labor market becomes more normal, it will not be so easy for the disabled man to find a position, and it is then that the results of the vocational training will show to his advantage. In Belgium the disabled soldier is not discharged from the army until the treatment, including compulsory vocational training, is completed. In France re-education is continued under military discipline, but a man may refuse to take it and claim his discharge upon the completion of the medical treatment. The same conditions are true in Great Britain and Canada.

Institutions for the re-education of laborers injured during their work have existed for some years in Scandinavia, Belgium, and France. France began early in the war to devote attention to the possibility of adapting the methods of these institutions to the re-education of disabled soldiers. The *Laboratoire des Recherches sur le Travail Professionnel* is a government establishment under the direction of Dr. Jules Amar for the scientific examination of wounded men and more particularly to establish the percentage of their disability in the labor market. This laboratory employs a method of graphic registration for the analysis of the man's movements in relation to their regularity, direction, speed, and the force they expend. The measure of the man's disability, maladroitness and general incapacity is deduced from the data gathered during the analysis. Dr. Amar has estimated that eighty per cent of the mutilated are capable of recovering their working and social value by re-education, by supplementing the diminished ca-



capacity of the disabled man with a greater knowledge of his trade, superior technical instruction, or better vocational adjustment. For example, a little skill in mechanical drawing, ability to read and interpret a blue print, and knowledge of simple shop arithmetic, will enable an ordinary workman to become a foreman or superintendent, and thus a man who has been injured in such a way as to make it impossible for him to go back to running a machine may be taught to be a foreman.

One of the most interesting centres for re-education is the *Institut Militaire Belge de Re-Education Professionnelle* at Port Villez, Vernon. It was opened in August, 1915, and has already paid back to the Belgian government the entire capital cost of installation and is self-supporting. It has accommodation for some 1,200 men. The men are still mobilized and are not discharged until their training is complete. The entire population of Belgium being liable to military service, the director can require the services of the best craftsmen as instructors at soldier's pay. Some forty-five trades are taught. Quantities of supplies have been made for the government such as pickets, stakes, and the large wickerwork shields used to lay on swampy ground under the gun-carriages. The men are given in addition to army pay, five to twenty centimes an hour according to the work done, and, further, any surplus profits are funded for their benefit. When a disabled man is considered efficient in his trade, he is discharged; but he must first take a furlough of three months during which time he must report at intervals to the Director to satisfy him that he is earning a decent living. If, upon his discharge, he has an opportunity to start in business for himself he is given a complete outfit and a stock of raw material.<sup>3</sup>

In England men who have suffered amputation receive treatment and training at the Queen Mary's Auxiliary Hospitals at Brighton and Roehampton. The men receive the first treatment at Brighton where they remain for some weeks. Then they are transferred to Roehampton for the fitting of artificial limbs. Vocational training is started as soon as pos-

<sup>3</sup> Special Bulletin, Canadian Military Hospital Commission, April, 1916, gives details of rehabilitation work in Belgium and France.

sible at Brighton and continued at Roehampton. Among the courses offered are those in electrical work, motors, running of automobiles, telephones, engineering, carpentry, fancy leather work, basket making, bookkeeping, shorthand, and other commercial subjects. Arrangements have been made with other institutions to offer the patient at Roehampton instruction in architecture, design, baking, chemistry, photography, tailoring, telegraphy and other subjects. The hospital maintains an employment bureau and has been most successful in placing the men immediately upon their discharge.

For disabled men who, even after they have had vocational training, are not able to compete in the open market there are the Lord Roberts Memorial Workshops. This institution was started during the South African War as a result of the difficulty which the Soldiers' and Sailors' Help Society experienced in finding remunerative work for the badly disabled. It has been running successfully on a self-supporting basis for ten years. New funds were raised as a memorial to Lord Roberts in 1915, and now there are several branches in the larger cities. Each man starts with a wage of twenty shillings a week and when trained receives union rates. Women and girls are employed on certain processes, the preference being given to dependents of disabled soldiers. Toy making, carpentry, leatherwork, box making, decoration, and designing are the principal occupations.

Special training centers have had to be provided for the blind both in France and in England. Nearly a thousand English soldiers had been blinded in the war up to the end of 1917; and, of this number, 224 have passed through St. Dunstan's Hostel, Regent's Park, London, having learned a trade. This hostel was started by, and is under the direction of, Sir Arthur Pearson. Wounded soldiers with damaged eyes are sent to a special military hospital in London. While they are undergoing surgical treatment, they are visited by instructors from St. Dunstan's who aim first to keep up their fighting spirit and to start them on some simple work as soon as it is practicable. When the active medical treatment is finished, if the man wishes training, he is transferred to St. Dunstan's. There he is taught Braille reading and writing. Courses are given in

massage, telephone operating, boot making, mat making, basketry, shorthand and typewriting, market gardening, and poultry farming. The work in poultry farming is particularly interesting. The men are taught to distinguish birds of different breeds by touch, to manage incubators, and to prepare fowl for the market. The instruction is continued on a farm in the country, and a six weeks' training course is offered free to wives or other female relatives of blind men going into the business.

Instruction at St. Dunstan's is mainly given by men who are themselves blind. The more intelligent and apt soldiers are kept as pupil teachers in order that the newcomer may be encouraged by the fact that his teacher was only recently blinded just as he was. The men are taught to play as well as to work. They hold two dances a week; they row, swim, have races and are given physical drill under the command of a blind non-commissioned officer.

In some cases the training has enabled men to return to their former occupations; in others, men are making a better living than they did before the war. The duration of the training depends upon the capacity of the individual and the nature of his work, but the average period is six months. An "After Care" branch under the management of the National Institute for the Blind keeps in touch with the men who have left the hostel.

Men discharged on account of tuberculosis present a difficult problem. Often they can be granted no pension, since it is hard to prove that the condition has been caused or aggravated by service. In France they are not admitted to the re-education centers, but the Minister of the Interior has established sanitary stations where patients may stay for not more than three months. The object is to teach them the way in which they should live so that they will not become centers of infection. Far advanced cases are cared for in existing institutions. There is a *Comité Départemental d'Assistance aux Militaires Tuberculeux* in each department. This committee is usually connected with some institution or hospital. It conducts dispensaries and visits the men to make sure that they have the means to live as they should. The care of the non-

pensionable, of course, falls upon the civil authorities or upon private societies.<sup>4</sup> In England the public health authorities care for the tubercular cases. Canadian soldiers returning with tuberculosis remain under military jurisdiction. They are treated in special sanatoria and are taught occupations compatible with their strength. No formal instruction can be given, however, as many of the patients are bed cases, and the great majority are not able to keep at work for any length of time.

The experience of Canada with her disabled soldiers is of interest in the United States because the industrial customs of the two countries are much the same and the soldiers much alike. In the spring of 1915, when the men began to return invalided home, the Department of Militia and Defence formed a committee of three to provide for the care and treatment of those who would require to remain for a period in a convalescent home. The problem proved to be a bigger one than had been expected, and, in June, 1915, a Military Hospital Commission was appointed to deal with the provision of hospital accommodation and convalescent homes in Canada.<sup>5</sup> This Commission consisted of eighteen members appointed by Order-in-Council, a member appointed by the governor of each province, and the administrative officers.

Early in 1916 it was realized that it was necessary to define relations between the Military Hospital Commission and the Department of Militia and Defence in matters affecting the administration and discipline in the hospitals and convalescent homes. In June a Military Hospital Commission Command was created as part of the Canadian Expeditionary Force for Home Service.<sup>6</sup> The Command was divided into ten units with headquarters in the ten principal cities of Canada. Men invalided home were drafted into this command. Thus all men receiving treatment or training in Canada remain under military discipline.

The work of the Commission fell into four main divisions:

1. The provision of hospitals and convalescent homes for men

<sup>4</sup> For an account of the work in France, see Report by Major J. L. Todd, Canadian Military Hospital Commission, 1916.

<sup>5</sup> Order-in-Council, No. 1540, 30th June, 1915. Has been revised several times, 14th Oct., 1915, 5th Oct., 1916, 7th April, 1917.

<sup>6</sup> Order-in-Council, No. 1469, 24th June, 1916.

returned invalided from the front and for men left behind by battalions proceeding overseas. 2. The provision of vocational training and general instruction in convalescent homes especially for men whose disabilities prevent their returning to their previous occupations. 3. The administration of a Command known as the Military Hospital Commission Command. 4. The operation of a central office which co-operates with the Provincial Government in assisting men to find employment as soon as they have been discharged.

With the increasingly large number of returned men, still further reorganization has been found necessary. In March, 1918, the Military Hospital Commission was abolished and its functions divided between the Ministry of Militia and Defence and the Invalided Soldiers' Commission which is a department of the newly established Ministry of Soldiers' Civil Re-establishment. All returned men and officers are now drafted into a depot battalion under the regular military organization. Branches of this battalion are stationed in the different sections of Canada so that the men may be near their own homes. Each branch has five sections: 1. The Casualty Section, comprising all ranks returned from overseas who are pending disposal of the adjutant-general, or are pending discharge, irrespective of category. 2. The Details Section, comprising all returned ranks who require out-patient care but are fit for light duty. 3. The Hospital Section, comprising all ranks who require hospital treatment. 4. Leave and Furlough Section, to which are posted all ranks on leave or furlough from overseas. 5. Discharge Section, which actually carries out the discharge.

The hospitals and hospital trains are administered by the Department of Militia and Defence which controls the men until they are struck off the strength or discharged. The convalescent homes and sanatoria remain under the Invalided Soldiers' Commission. This Commission also directs the vocational training in the military hospitals as well as in its own institutions, and supplies artificial limbs, orthopaedic boots and other appliances under arrangements agreed upon from time to time by the Minister of Militia and Defence and the Minister of Soldiers' Civil Re-establishment. Men found too

ill for further work, those who need long hospital treatment and those suffering from tuberculosis, epilepsy, paralysis, mental troubles and other enduring or incurable disease are discharged from the Depot Battalion immediately upon their arrival in Canada and are transferred to the care of the Invalided Soldiers' Commission.

There are now some fifty institutions operated directly by the Department of Militia and Defence and twenty-seven others operated by the Invalided Soldiers' Commission, besides hospitals for the insane and civilian hospitals to which men may be sent for special treatment. These institutions have been made available through arrangements with Provincial Governments, Health Associations, municipal and other bodies. In some cases it has been necessary to erect buildings, in others existing buildings have been altered. The Military Hospitals Commission established a Works Department in September, and has saved much expense by doing this construction work itself. In connection with the tuberculosis cases the policy is to utilize existing sanatoria and to increase the accommodation by making grants towards additional pavilions and where necessary for additional administrative buildings. The government contributes 50 per cent of the cost of the additional buildings, which are then at its disposal for as long a period as they are needed for soldiers. At the end of this time, they will be turned over to the institution.

At first the conception of convalescent homes was as places of rest and relaxation. Hundreds of private homes were offered and staffed with volunteer nurses. The men were treated as pampered invalids and supplied with every comfort. There was no harm in this treatment for a few days, but it was found to be most pernicious when extended over long periods. Both European and Canadian experience has shown that convalescent homes with lax discipline and idleness are bad. The standard of living is different from that to which the men have been accustomed and which they will be able to maintain after their discharge. Convalescent homes are now regarded as places of rehabilitation and run under military discipline.

Like the other belligerent nations, Canada supplies and keeps in repair and renews artificial limbs for her soldiers.

The Military Hospitals Commission opened a factory in Toronto, July, 1916, and makes the limbs needed. In this way the best models are secured, and there is considerable saving of expense. It has been difficult to secure competent workmen, but men, preferably those who themselves wear artificial limbs, are being trained. As limbs will have to be repaired and renewed for the next forty years or so, it is proposed to open factories in other parts of Canada for the convenience of disabled men.

Special provision has been made for certain types of disabled soldiers. It is expected that there will be a fairly large number of permanent cases of tuberculosis. If a man suffering from, or with a tendency towards, tuberculosis has been passed by the medical officer at the time of enlistment and has not concealed the fact of the disease, he is entitled to treatment. The minimum period of treatment is six months. Men in the sanatoria continue, like other invalided men, to receive full pay until they are either cured or discharged for pension.

Of the total number of soldiers invalided to Canada, the proportion of nervous and mental cases has been fairly constant at ten per cent. At first these cases were sent to the provincial insane hospitals. Later a military hospital at Cobourg was devoted to war neurosis. These cases are kept under observation for some time, and if prolonged treatment seems necessary, or if the case is incurable, the patient is sent to the provincial insane hospital of his home province. While shell shock has been prevalent enough to arouse a good deal of public apprehension, the work carried on by the nerve specialists at the Cobourg Hospital has demonstrated that skillfully applied individual methods of treatment are capable of effecting complete cures in a comparatively short time. One instance is given of a man whose mind was a blank but who recovered and was able to resume his position as accountant in a bank. The medical officer discovered that he had been interested in golf. He was taken to the links and his interest stimulated, and, once aroused, his brain became opened to other external suggestions. It is in such cases, as assistant to the psychiatrist, that the social worker is of great value. She can make a study of the personality of the afflicted individual, his



past social environment, his hobbies, etc. Her services are also important in "follow-up" work after the patient has been discharged from the hospital.

Canadian soldiers who are suffering from slight wounds and those who have lost their sight are kept in England for treatment. The others are returned to Canada as soon as possible. These returned men may be divided into three classes: 1. Men for immediate discharge without pension, as unfit for overseas service but capable of taking up their previous civilian occupation. 2. Men whose condition, due to or aggravated by service, may be benefited by further medical treatment in hospital, convalescent home, or sanatorium. 3. Men with a permanent disability, due to or aggravated by service, which could not be benefited by further medical treatment and whose cases will be immediately considered by the Pensions Board. No invalided soldier can be discharged until a Board of Medical Officers has certified that further treatment or hospital care will not improve his condition or that it is advisable that he should pass under his own control. No discharge is now put through until a notification has been received from the Board of Pension Commissioners as to whether a man is to be pensioned or not, and, if so, the date upon which the pension will commence.

Each man is brought singly before a Medical Board of three officers. Those in Class 1 are discharged, receive pay and allowances to date, plus pay and allowance for thirty days as a bonus. Men in Class 2 are sent to a suitable institution, and men in Class 3 are discharged after their pension has been settled. Each man upon discharge is supplied with suitable underclothing, a suit of civilian clothes and a cap and, in winter, with an overcoat, or he may be credited with the cost of these articles. All men, before discharge, also appear before a representative of the Invalided Soldiers' Commission and fill up and sign a form giving certain information about themselves, stating where they wish to go and what employment they desire. Copies of this form are sent to the head office of the Commission, to the Medical Officer of the district to which the man is going, to the Employment Commission of his province and to the local secretary of the Canadian Pa-



triotic Fund. All men are given free transportation, and, for a long journey, sleepers and meals are provided. Word is always sent ahead that the men are coming so that Welcome Committees may be at the train. An officer or a non-commissioned officer is in charge of all parties.

As has been noted above, men in Class 2 requiring further hospital treatment are sent to a suitable institution. In all the hospitals various forms of work constitute a part of the treatment, but the Invalided Soldiers' Commission is only empowered to provide re-education in new vocations for men whose disabilities render them unfit to follow their previous occupations. It is evident that a great many other men would be glad to have training which would more adequately equip them to earn a living. Each man, who, from his medical record, appears to be unable to follow his previous occupation is specially examined by the Disabled Soldiers' Training Board of his province. The findings of this board are submitted to the head office of the Invalided Soldiers' Commission; and, if retraining is approved, the vocational officer for the province is notified to arrange for the man's training in some suitable institution. This Board consists of the vocational officer for the province, the medical officer in charge of the district, and a member of the Provincial Advisory Committee. In making its examination the Board makes a careful investigation of each man's education and industrial history, habits, hobbies, recreation, appearance and personal tastes. In training a man for a new occupation, his personal desires must be taken into account as well as his physical condition and the economic factors.

The Provincial Advisory Council usually includes some expert in education, an agriculturist, an employer, and a labor representative. It has general advisory powers for the co-ordination of local efforts with the work of the Federal officials and for securing the co-operation of local educational institutions. The local vocational officers are under the direction of the Vocational Secretary of the Commission at Ottawa.

The Vocational Secretary was appointed in January, 1916, and, at first, the work was begun on a small scale and in an ex-

perimental manner. Now classes are held in the various institutions under the direction of the Invalided Soldiers' Commission in general school subjects, arts and crafts, mechanical and architectural drawing, automobile and internal combustion engine work, carpentry, machine work, shorthand, typewriting, accounting and other commercial subjects and preparation for the Civil Service examinations. Various educational institutions have opened their doors for special work. For example, in the machine shops at McGill University, Montreal, invalided men are learning to become machinists and electricians. The outdoor work has been the most successful and is being introduced into as many convalescent homes as possible. Courses are given in agriculture, market gardening, poultry farming, and bee keeping. The Ontario Reformatory has been taken over by the government as the Guelph Military Convalescent Home. Here there is good agricultural land, a woolen mill, machine shop, broom shop, woodworking shop, creamery, limekiln, hydrator, stone crusher, abattoir, and a clay products plant, so that facilities are present for teaching a number of trades. There is a large and growing demand for men who understand the care and use of tractors, gasoline engines, pumps, threshing machines and the other labor saving devices of the modern farm. In the western provinces training for such work bids fair to be one of the most popular and useful lines for partially disabled men. Men who have been granted re-education are maintained by the government and allowances are made to their dependents. These allowances are continued for one month after the period of training is completed.

The problem of vocational work for tubercular patients is a difficult one. It was taken up in the sanatorium at St. Agathe in November, 1916. Handicraft work in wood and metal, reed and raffia work, sign writing, mechanical drawing, motor mechanics, and general and commercial subjects are now being taught. Some of the bed patients have been taught to operate special hand looms. Textiles woven by them have been sold in Montreal for as high as eight dollars a yard without being marked in any way to indicate their being the output of invalided soldiers.

It is encouraging to note that many disabled men who have had vocational training are now in a better industrial position than they were before the war. From Manitoba is reported the case of a man who had worked in coal mines above ground and as a general laborer. He contracted chronic bronchitis while in service. He has been taught shorthand and type-writing and his general education improved, and he now has a position in a local office of the Forestry Department at \$1,000 a year. Another case is that of a former locomotive fireman who lost his left arm three inches below the shoulder. He has been trained as a telegrapher and is now station master and telegrapher at a small town at \$105 a month. A number of similar cases could be quoted from the reports of the vocational officers.

It is difficult to give definite percentages of disabled men who have received instruction during their period of convalescence, as the work is taken up on a small scale and in a most informal manner and has been gradually extended. On December 22, 1917, there were 2,199 men taking vocational training in some form. The total number of men under the charge of the Military Hospitals Commission at that date was 11,938 of whom 6,274 were in-patients, 5,151 out-patients and 513 on furlough. The in-patients include men in the sanatoria, active treatment hospitals, and special institutions for mental disease. In the sanatoria and in several of the active treatment hospitals bedside occupations are provided, but no records are kept as the men are only able to work for short periods. Some 20,000 men have been returned to Canada up to December 31, 1917, suffering from wounds and disease. Of this number 1,900 have been granted courses in re-education. Roughly speaking, then, some ten per cent of the disabled have required re-education for new occupations, but it should be pointed out that this is only of those returned to Canada and that, since only the more seriously wounded are returned, the percentage of the whole of the disabled would be much less.<sup>7</sup>

There is a commission in each province for the purpose of securing employment for discharged soldiers. In order to

<sup>7</sup> Figures furnished by Mr. T. B. Kidner, Vocational Secretary, Military Hospitals Commission.

enable men to be met on arrival at their homes and furnished with employment, the interested Employment Commission is furnished with a statement giving sufficient details of every man discharged. Employment is readily obtainable at present, but the commissions are working on the problems of employment after the war. In Ontario local branches are being established and publicity committees are active in interesting employers in the work of the commission. There is no system of well regulated public labor exchanges in Canada, but these commissions will, to a great extent, take the place of such a system. They have also acted as intermediaries between the men and the government in dealing with matters of back pay, pension, etc., where the men have complained. They are in touch with various Returned Soldiers' Organizations and have done good work in directing the leaders of such organizations along right lines.

In making appointments to civil service positions preference is given to returned members of the Canadian Expeditionary Force, especially to those disabled on active service and unable to return to their previous employment. All appointments, of course, are subject to the Civil Service Act and are made with due regard to capacity to discharge the duties of the position. A large proportion of the disabled soldiers will recover sufficient strength for more active occupations; and men, especially those with agricultural experience, are discouraged from taking sedentary occupations, as outdoor work is generally better for them and as the country needs men for the development of the natural resources.

In England, the employment of disabled and returned soldiers has been dealt with satisfactorily by the national system of labor exchanges. Each exchange reports weekly to the appropriate local committees of the Pensions Ministry particulars of all discharged men who have been placed or who have not as yet found work. The great dearth of labor has made it possible for almost every discharged man to find employment. After the war the situation will be more difficult for disabled men; and, with this in view, the Ministry of Labor has been collecting information with regard to the processes and employments in which men suffering from vari-

ous degrees of disability could render service as valuable as that of able-bodied men. Trade Advisory Boards of employers and employees have been established in some thirteen trades to consider the question of training and apprenticeship and the particular processes available for disabled men. It has been suggested that Advisory Wages Boards representing workmen's organizations and employers be established to advise as to rates of pay for discharged soldiers whose disability prevents them from earning ordinary standard rates. This is done on the principle that a man capable of performing his work efficiently must be paid full rates without reference to the fact of his pension.

In Italy the officials in charge of re-habilitation are faced by a problem rather different from that of England, France, and Canada. Italy is still largely an agricultural country, and there is a large amount of illiteracy among the peasants. Primary education is the first essential in the Italian program of re-education. The schools for the disabled men are under military authority and discipline, and the men are not discharged until after they have completed a course of training. In general the schools have been organized and are supported by private initiative. They have the same object as the schools of the other belligerent countries—to make the disabled man a useful and productive citizen. Stress is placed on agricultural training and on the handicrafts which can be followed at home, for there are no factories in many of the districts. In the north, near the industrial centers, the men are also being trained as mechanics.

Germany is following the same general principles as the Allies. Pensions are granted in proportion to disability and are not decreased if earning capacity is increased through training. Artificial limbs are provided, repaired, and renewed by the military authorities. Vocational training is not compulsory, but the men are under military discipline until the medical treatment is finished.

The Imperial Government has not accepted the responsibility of caring for the disabled. Prussia issues guiding principles and circulars but leaves the actual execution to the provincial and other local authorities. In Bavaria, Baden,

and Saxony the state controls the work directly. In some places the local committees are doing good work, in others, especially in the smaller towns and rural communities, the relief work is not effective. There are excellent vocational institutions in Frankfort, which has placed its municipal and technical schools at the disposal of the disabled. In the early days of the war the drafting of maimed men into munition factories was strongly disapproved, as it was thought that they should be allowed to obtain a thorough knowledge of some craft which would be useful to them after the war. But, with increasing need for labor power and war materials, the officials of training institutions and orthopaedic hospitals are urged to place men in munition factories whenever this is possible.

The work in the Agricultural Training Institution at Gross Tarpen, near Gaudenz, is very thorough. A certain amount has been done with a view to the permanent settlement of men on the land. Under special conditions they are allowed to capitalize a portion of their pensions to purchase a small holding. Proper safeguards are provided to prevent waste of this capital and to prevent the men from disposing of the holding. In Saxony, there is an arrangement in force for supplementing this capital, if necessary, and for assisting disabled soldiers in securing suitable holdings. At Bonn a society will buy and sell plots of land and put up buildings, when needed. Some colonization societies have already made a beginning in settling men on the land, though of course there has been no great progress as yet.<sup>8</sup>

All the nations are making an effort to direct discharged soldiers to the land. Peace will not instantly relieve the food situation. Indeed, more food will be required, for the civilian population will not suffer under food shortage and high prices as patiently in time of peace as it has in time of war.

In France the agricultural schools and the land banks are assisting men to get farms. For the re-education of crippled and mutilated French soldiers, a five hundred acre farm near Tours has been obtained by the American Red Cross. Here,

<sup>8</sup> Some account of the work in Germany is given in a *Report on the Care of Disabled Soldiers*, Intelligence Department of the Local Government Board of Great Britain.

under the direction of French and American agricultural experts, general farming, the care of farm machinery, and stock raising will be taught. This work is done to aid disabled men. But there is also the problem of returning the able-bodied soldier to civilian life after demobilization. With the vast size of modern armies, demobilization will have to take place rather slowly, and preparation must be made for the absorption of the men into industrial life if we are to prevent demoralization of the labor market.

Great Britain has several committees working on this problem of demobilization. The acuteness of the food problem has led to a general feeling that both England and the Empire as a whole should be more nearly self-sufficing, and much attention is being paid to the question of a permanent increase in the area under cultivation. Throughout the Empire before the war there was a scarcity of agricultural laborers. It is hoped that, after the outdoor life of the army, many men will not want to return to the office or the factory, and plans are being made to enable these men to obtain land in England or in the Dominions.

The Small Holdings Act of 1907, from which so much was expected in England, was largely a failure on account of the lack of business capacity in the individuals who settled on these holdings, of lack of facilities for co-operative purchase, sale, and distribution of produce, of unfamiliarity with intensive methods, of inadequacy of capital and credit and of the helplessness of most wives as agricultural partners. The lessons which have been learned in administering this act, however, will be valuable in making plans for the future. Also there are over two hundred thousand women in the Land Army who, at the end of the war, will have considerable agricultural knowledge, and many of them have husbands or brothers at the front who may go on the land after demobilization.

Before demobilization each British soldier will receive a form to fill out in which he will state his wishes as to future employment. There will be local demobilization committees in connection with the national labor exchanges, to offer advice and give general information to the men. Each man will



have a certain amount of capital. Officers of the New Armies will, as a rule, receive gratuity of 124 days pay for the first year of service and 62 days pay for each subsequent year. Those officers who have been promoted from the ranks of the Old Regular Army will receive, if they retire, a gratuity of £200 to £1,000. The men also will receive a gratuity of pay, ration allowance, and separation allowance for 28 days, a service gratuity of one pound for each year or part of a year in the service and a special war gratuity, not yet fixed, for those who have been in active service. Thus each enlisted man will have on discharge a minimum of £10 in addition to any credit balance.

The Board of Agriculture has acquired 6,000 acres in England and 2,000 acres in Scotland for a small number of experimental small holding colonies for ex-soldiers and ex-sailors. In making allotments, preference will be given to men whose wives or daughters have been on the land. The settlers will be given preliminary training at fair wages on a central government farm. Cottages will be built on the holdings by the government, and the rent of the holdings calculated accordingly. No direct government advances will be made to the men, but a system of co-operative credit will be established in each colony, and the settlers will be able to rent machinery and to get expert advice from the central government farm. Organizations for co-operative purchase and sale will also be instituted in each colony. These colonies are experiments, and the Board of Agriculture has larger schemes in view. The fact that the government has guaranteed a minimum price for wheat and oats until 1922 and has fixed a minimum wage for agricultural labors at 25s a week should attract many men to the land. And in this connection the importance of improving the working conditions of the agricultural laborers must be noted.

The general impression in Great Britain is that, after demobilization, it will be difficult to find employment and that there will be a large emigration. Up to the present, the government has not concerned itself with where the emigrant went, but now plans are being made to direct emigration to



the Dominions.<sup>9</sup> While it is expected that there will be a large increase in railroad construction and in public works in the Dominions after the war, it is certain that there would be strong opposition to an influx of immigrants on such a scale as to disorganize local labor conditions. The Dominions will have their own demobilization problems. The Empire Settlement Committee has recommended the establishment of a central emigration authority for Great Britain which would be in close touch with the Dominion governments and would carry out any policy of emigration which may be decided upon by the Empire. It is considered undesirable to set up any authority dealing with the emigration of ex-service men as such. The Dominions are all desirous of attracting emigrants, but they want only men of approved character who will go on the land, who have had agricultural experience or will take training at an agricultural school, and who have some little capital.

Canada and Australia have already made a certain amount of preparation for settling ex-soldiers and ex-sailors on the land. In Canada the Federal Government, which controls the crown lands in the prairie provinces, has established a Settlement Board of three members with an intimate knowledge of farming conditions in Western Canada. This Board will grant free of charge to approved ex-service men from Canada, Great Britain, or the Dominions, or to their widows, 160 acres, and may loan up to \$2,500 for the purchase of implements, stock, etc., or for the erection of a house. Men must have had previous farming experience or must take a course of training of at least a years' duration on the Dominion Demonstration Farms or with selected farmers. During the period of training they will receive wages at the current rates for farm laborers. Certain areas have been specially reserved for soldier settlements, but any vacant available Dominion lands will in due course be open to soldier entry.

The province of Nova Scotia has set aside 20,000 acres for community settlements of from one hundred to two hundred and fifty families each. In the centre of each community, there will be a government farm where teams and imple-

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<sup>9</sup> *Report of the Empire Settlement Committee*. Cd. 8672.

ments may be hired, a church, public hall, school, etc. The farms will be from ten to one hundred acres in size. They will not be granted free of charge, but the price will be nominal, covering only the actual cost of the improvements. Ex-soldiers obtaining such farms must live on them for at least six months in the year and may not transfer their lands to other persons without the approval of the Provincial Settlement Board. It is considered essential for men desiring such farms to have a capital of from \$500 to \$1,500.

In Ontario ex-service men are to be given courses at agricultural training depots. When a sufficient number have been trained, a colony will be established along the lines of one of the railways. The men will first build a central community and then clear the land and prepare it for cultivation. Each man will be given free eighty acres, and the government will lend him up to \$500.

The Canadian Pacific Railroad is offering farms of about 160 acres each to ex-service men of good character who are married and have had farming experience at about \$45 an acre including house, barn, fencing, well, breaking up of forty acres and the ploughing of a fireguard around the buildings. Livestock, when required, will be furnished by the company up to the value of \$1,000. Payment for the land commences at the end of the third year of occupancy and extends over twenty years. A central farm will be established to advise the settlers and to rent them implements. Similar projects are being developed by private companies in Australia and in South Africa.

In Australia tentative plans for settlements have been worked out. As a rule the Commonwealth government will find the funds (one hundred and ten million dollars has already been voted to be used in connection with land settlement), and the states will provide the land. The same facilities will be offered to British as to Australian soldiers. Most of the available land is in the irrigation areas and will be held on perpetual lease rather than in freehold. Previous experience or training is required of applicants, and, while the government will loan up to \$2,500 to a settler, the possession

of some capital is desirable. Of course, not all ex-service men will have the requisite capital to become farmers on their own account, but plans are being made to encourage suitable men to go to the Dominions as agricultural laborers until such time as they will have accumulated funds enough to buy land for themselves.

## Celtic Books and Their Future

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Celtic works have always shown an extraordinary power to arouse interest and an equal power to stir up contention and animosity. Geoffrey of Monmouth in the 12th century published his "*Historia Regum Britanniae*," and claimed that he had based it on "a very old book in the British tongue." No trace of the alleged Celtic original of Geoffrey's Latin work has ever been found, but the matter he claimed to have taken from it has enjoyed great popularity, and has been a remarkable stimulus to literature, as such developments from it as the Arthurian Legend and Shakespeare's "*King Lear*" testify.

The suspicion of deception, along with an amazing popular appeal, was also characteristic of the work of James Macpherson, who may be regarded as Geoffrey's successor in the modern world. In 1760 he published what purported to be translations of Ossian, a traditional Celtic bard of the 3rd century, whose poems were said to have been preserved in manuscript and by oral tradition in the Highlands of Scotland. The success of Macpherson's work was marvellous, and its influence was instantaneous and far-reaching, such was the romantic appeal of that mysterious race and remote time. Europe read into it all that it dreamed of the race of bards and druids. Goethe was enraptured by Ossian, and Napoleon took it with him to read on his expedition to Egypt; but a reaction soon set in, and Macpherson came to be looked on as an impostor, while Celtic claims to achievement were treated as ridiculous bombast. The English speaking race prided itself on its Teutonic origin; the French felt themselves to be Latin, and neither had any sympathy or enthusiasm for its Celtic ancestry. Lord Lyndhurst, the son of the painter Copley, summed up the popular attitude of the English speaking world, when he called the Celtic Irish "alien in speech, in religion, and in blood." An attempt was made by Matthew Arnold and others to overcome this prejudice, and a certain interest in things Celtic was developed—an interest which has

increased ever since and has been supplemented by various literary movements having their inspiration in Celtic race consciousness. The interest that has existed is nothing, however, to what it will be in the future. The war has removed from the English all pride in their Teutonic origin, and we may expect to see a compensating enthusiasm for the Celt develop. In fact, even before the war, there were signs of a breaking down of the English tendency to exalt the Teuton, for a distinguished British anthropologist endorsed the theory that Shakespeare's facial characteristics are Celtic, and so, in the name of science, attributed to the formerly reviled and ridiculed race the production of the greatest genius of the English people.

Celtic languages are spoken and unbroken Celtic tradition exists in four sections of Western Europe; in Ireland, in the Highlands of Scotland, in Wales, and in French Brittany. In all of these regions both scholars and popular writers have been active for the past generation translating or expounding the native literature and tradition or endeavoring to revive the ideals they embody. The scholars, of course, speak to a rather restricted audience, and are also at a disadvantage in dealing with the subtleties of poetry, while the popular writers usually depict their own modern aspirations much more than they do the ideal of the ancient Celts. But the man who loves books for what they contain will find those dealing with Celtic subjects, whether they be the work of scholars or racial enthusiasts, informative, interesting, and stimulating.

Ireland is the most important repository of Celtic tradition. It has preserved the greatest literary monument of the race in a popular epic, the "*Tain Bo Cualnge*," "*The Cattle Raid of Cooley*," and in the translation of this masterpiece by Professor Joseph Dunn of the Catholic University, Washington, D. C., we have a book which, while a work of scholarship, is of great interest to the general reader.

This epic has been compared with the "*Iliad*," and while it is the product of a much less disciplined intellect, it has, in many ways, an interest equal to that of Homer's work. The story is a wildly impossible one, with many ridiculous features. It is, appropriately enough, about bulls, not the verbal kind for

which the Irish people are so famous, but the real flesh and blood variety. It is not, however, without many examples of the verbal kind, and it has numberless instances of the same sort of exaggeration that leads to grotesque impossibilities. Cuchulain, its hero, incurs the charge of cowardice because, when an enemy attacks him and throws nine spears at him in succession, he absent-mindedly jumps up in the air and walks on the flying spears after a flock of birds he is pursuing, unaware that he is being attacked from his absorption in hunting. He is also said to have held back, single handed, the entire army of four-fifths of Ireland, from the beginning of November till spring, and his appearance before battle is thus described:

"Then took place the first twisting-fit and rage of the royal hero Cuchulain, so that he made a terrible, many-shaped, wonderful thing of himself. His flesh trembled about him like a pole against a torrent or like a bull-rush against a stream, every member and every joint and every point and every knuckle of him from crown to ground. He made a mad whirling-feat of his body within his hide. His feet and his shins and his knees slid so that they came behind him. His heels and his calves and his hams shifted so that they came to the front. . . . He gulped down one eye into his head so that it would be hard work if a wild crane succeeded in drawing it out on to the middle of his cheek from the rear of his skull. . . . His lungs and his lights stood out so that they fluttered in his mouth and his gullet," and so on for twice as much more, ending, however, with this: "The Champion's Light stood out of his forehead, so that . . . a black fog of witchery was made thereof like to the smoke from a king's hostel what time the king comes to be ministered to at night-fall of a winter's day."

This is truly Celtic impulsiveness and lack of restraint. Everything is thrown in helter skelter, and we get crude extravagance beside things of peculiar effectiveness. Even in the extravagance there is a charm, however, for though taste and discrimination may be lacking, spontaneity and vigor never are. The language flows on with a never-slackening impetus; and it has a force and a fitness that even the great dif-

ficulty and uncertainty of its translation cannot hide. Synonym follows synonym, epithet follows epithet in effortless profusion, and Celtic fancy, Celtic exuberance, Celtic delicacy, and many other qualities attributed to that mutable and imaginative race are constantly in evidence to make the tale attractive and its telling effective.

It is not in its structure or its language that this tale is most impressive, however, for its spirit makes it far more notable. It has a lofty conception of moral obligation, which is surprising when we consider how our Teutonic prejudices have taught us that the Celt is willful. There is also a clear and unflinching recognition that human fortune is the plaything of circumstance, that human hopes are unavailing against inexorable destiny, which is surprising to us who have been led to think the Celt so sentimental and so given to deluding himself with pleasant beliefs in defiance of fact and experience. Much else is there in the way of delicacy of feeling, tenderness, and chivalry to disturb our preconceptions as to Celtic character, but the most striking thing of all is the impression we get that the semi-historical hero Cuchulain appears in the poem as the personification of the national spirit of Ireland. With infinite courage and unheard-of skill he defends himself against his enemies, who are not invading foreigners but domestic foes; black treachery, willful ignorance, folly, and envy are his opponents, sometimes symbolized by evil spirits appearing in the shape of wild beasts, sometimes represented by human characters. It is as if the tale epitomized the history of Ireland, and when we consider that history, the story does not seem so exaggerated, for what sufferings has not the Irish nation borne as a result of internal dissension! How often has it been betrayed by obstinate ignorance or assailed by insensate folly! As the embodiment of this spirit Cuchulain has his chief appeal, an appeal which is stronger to most people because his ideal is not the narrow and selfish "Sinn Fein," "for ourselves alone," but a noble enthusiasm for universal justice and the brotherhood of all honest men.

Of the many authors who have sought to popularize the ideals and traditions of ancient Ireland, W. B. Yeats is per-

haps the best known, for he has celebrated them in verse, and he has also taken a principal part in the establishment of the Irish Theatre, which has produced some plays—notably those of J. M. Synge—which have scored both as dramatic and literary successes. Associated with him has been Lady Gregory, who has translated some of the Cuchulain legends into housemaid's English, an experiment which robs them somewhat of the vigorous and masculine character natural to them. Eleanor Hull has dealt with the Cuchulain Saga in a more direct and less sentimental way, and the late Whitley Stokes has illuminated Celtic antiquity by his vast scholarship and great industry. Douglas Hyde has written much as a leader of the movement for a revival of the Gaelic language and culture, but his work, and that of most others whose ends are political, suffers from the suspicion of partisanship. To enumerate the other writers who have contributed to make Celtic Ireland known to the world would be impossible in the space available, but the interested reader will find a bibliography in Eleanor Hull's "Text Book of Irish Literature."

In the Highlands of Scotland the remains of Celtic antiquity are much fainter than in Ireland. Macpherson's so-called translations of Ossian have been mentioned, and they are evidence of how fragmentary and uncertain are the vestiges of unmodified Celtic tradition among the Scotch. Celtic Scotland has absorbed the culture of the English speaking world, and we shall have to look for temperamental and intellectual characteristics, even in writers in the native language, for evidence of the qualities of the submerged race. An interesting, but not a wholly convincing, case is that of Fiona Macleod. William Sharp, a writer of Scotch origin and Celtic sympathies, quite late in life suddenly began publishing novels under this feminine pseudonym, and he persisted that she existed in him as a second personality. The works he thus published: "Pharais," "The Sin Eater," and others, are supposed to display unmistakably feminine origin, and to be peculiarly Celtic in their emotional and imaginative character. Dr. Johnson would dispose of a case like this with a few vigorous remarks about cant and lunacy, and some contemporary critics at least would be inclined to agree that the old philistine would



be more right than wrong. It may be, though, that we have here a case of the weakness—the tendency to morbid introspection and delight in hallucination—to which Celtic nature is said to be so susceptible. This may be the case, but when one considers how materialism masquerading as mysticism dominates the speculation of the English speaking world, and how even men of scientific reputation are putting forth theories about reincarnation and life after death that are more naïvely materialistic than the superstitions of the Stone Age, there is strong reason for asking whether or not such psychological intemperance as that indulged in by Mr. Sharp may not be an evidence of modern decadence rather than a Celtic heritage.

In Wales the Celtic movement has run a different course than in either Scotland or Ireland, for the Welsh language has been a literary medium to a much greater extent. Ever since the English conquered their country, the Welsh have maintained a considerable literature in their own language, and even today there are a number of authors with a rather wide public who write in Welsh. During the past several centuries, however, the matter dealt with by Welsh writers has become more and more a reflection of certain aspects of English literature, so that only its language is Celtic. Of the ancient Celtic material that has been put into English, the most important for the general reader is the translation by Lady Charlotte Guest of the "Mabinogion." This is a collection of stories in which many of the characters and incidents of the Arthurian Legend appear, and it is intensely interesting for itself alone, and also for the fruit for speculation it offers as to the probable origin of these enormously significant tales.

Turning now to French Brittany, the last region of important Celtic remains, for the Isle of Man and Cornwall have little, we shall find most of the rather incomplete literature in French. However, the writer who is perhaps the chief interpreter of Breton civilization, Anatole Le Braz, has been translated, and the entire Celtic movement has given birth to no books more worthy of note than his "Land of Pardons" and his still more impressive "Night of Fires." His method is not unlike that of the primitive songs of his race. He presents the facts without elaborate artistic modification, and while the

events he describes are picturesque, it is their significance rather than their picturesqueness that he brings out. Although a scholar, he is not devoid of imagination, and the simple faith of the superlatively credulous and surpassingly imaginative Breton peasant is to him but transformed sympathy and aspiration. He does not hold it up to contempt and ridicule, as another Breton, the great sceptic Renan does. On the other hand he does not minimize its sinister characteristics. The sentimental attachment of the peasant to familiar or flattering notions, the defiance of fact and persistence in fancy, the adherence to beliefs and practices that are perverse and almost insensate, he depicts without reprehension, but without concealment. He shows us better than anybody else the Breton race still pagan at heart, still, behind the cloak of formal Christianity, animated by age-old convictions based on primitive existence in contact with nature. Celtic nature worship, Celtic fire worship, the cult of the dead, he shows us still persisting in modern France, in all essentials, as they existed when our Aryan ancestors in the infancy of civilization wandered like babes in the wood through this great wild world which was so full of real and imaginary terrors for them. In this union of knowledge with imagination Anatole Le Braz seems quite remarkable, and it even appears at times as if his work presages the literature of the future, in which scientific knowledge and poetic insight should combine. Certainly no better field for the fusion of these two things could be found than in celebration of the achievements of an almost vanished race whose contribution to the civilization we enjoy and prize has been as great as it is unappreciated.

## The Albanian Question and Epirus

N. J. CASSAVETY

Khiassim Bey, the young Turk representative at Scutary, replied to Miss M. E. Durham, who insisted that Turkey should consider the question of Albania, "Mademoiselle, there is no Albanian question. All are Ottomans." (*Spectator*, July 22, 1911.)

Of course Mademoiselle Durham was stupefied at this answer. As a Westerner, she could not grasp the meaning. Nevertheless, Khiassim Bey was right. For, Mohammedanism knows not nationality and allows no racial distinctions. All Mohammedans, whether they are of Armenian or Greek, or Arab, or Albanian, or Turk races, are Ottomans. Mr. Brailsford in an able study on Turkey, in the *Contemporary Review* of April, 1918, writes:

"The Arabs may have been bad subjects of the Turks, in the sense that they disliked taxation, conscription, and any rule whatever other than that of their tribal chiefs; but they resisted our occupation and have no aspiration for a more elaborate civilization. The Arabs of the Hedjaz and the Yemen undoubtedly wish to be left alone, as nomads always do. It would be a grave mistake, however, to suppose that these primitive Arabs are nationalists as the Greeks and the Armenians are. We shall go astray if we talk of liberating non-Turkish Moslems from Turkish rule."

Such a thesis, we repeat, is incomprehensible to the Western European and to the American who differentiate between religion and nationality.

An American is American no matter to what church he goes. He may be Protestant, or Roman Catholic, or Hindu, he is always American in nationality. It is not so with the Mohammedans. And Mr. Brailsford, who is a veteran writer on the Near East question, is, we think, the first Englishman who has discovered the whole truth about Mohammedanism and its relation to nationalism. He writes:

"There has grown in my mind, in watching the disappointing course of the reforms, the conviction that all of them

have fallen short of success because they failed to take account of the traditional structure of society in the East. The living thing, which has existed from immemorial times, and survives, in spite of the neglect of modern reformers, is the voluntary community united by religion around a church or a mosque. The natural social unit in Turkey is not the province, the city or the village. It is a group of families which worship together. The religious sentiment gathers to itself the instincts which we in the West distinguish as national, or local patriotism."

What he says about the Arabs is equally true of the Albanians.

History supports this theory of Mr. Brailsford. The Greeks in the Island of Crete, who were forced to accept Mohammedanism, have become the most violent enemies of the Greeks. The Pomacs in Macedonia, who were Bulgar Christians, and were converted to Mohammedanism, are the most incurable enemies of the Bulgar race in Macedonia.

In Epirus, under Ali Pasha, hundreds of families have turned Moslem. These Moslems are the bitterest enemies of the Greek element.

There is an error committed by the people of Western Europe and of America, as regards the various Moslem races. It is believed, for instance, that the Mohammedan Albanians, are not in sympathy with Turkey.

The Westerners point out a number of revolutions of the Albanians against the Turks. But, how superficially do they judge the causes of these revolutions if they are led to believe that the Albanians ever were against Turkey because they yearned for their independence!

Dr. E. J. Dillon wrote in the *Contemporary Review* in 1903:

"A war-like nation like the Albanians would long since have won absolute independence and founded a powerful Balkan State, had it not been for the utter absence of any national striving or ideals. During all the centuries of their chequered existence, they have never advanced beyond the tribal stage, not even when the Albanian League was founded at Turkey's instigation (1878) in order to work in the restitution of the Goonye and Plava to Albania."

Mr. Reginald Wyon wrote in the same spirit in the *Blackwoods Magazine* of April, 1903:

"As to the people themselves, spoken of collectively as Albanians, or sometimes as Arnauts, the idea gained thereby of a united nation is quite erroneous. They must first be divided into three, according to the three religions—namely, Mohammedans, Greek Orthodox, and Roman Catholic Christians.

"These three religious factions constitute three entirely different peoples, each animated by fanatical hatred of the other; and they can be sub-divided into clans and factions *ad lib.* As each clan can be reckoned as a miniature autocratic kingdom ready at any moment to go to war with its next door neighbor, the anarchy existing all over Albania can be faintly imagined."

Such is the political status of Albania. Out of 1,500,000 population 90,000 are Roman Catholics to the North, and 300,000 Greek Orthodox to the South. The remainder 1,100,000 are Moslems, hating the Christians and despising them as *rayas*, or slaves.

Dr. Dillon wrote in the *Contemporary* in 1903:

"Islam, in the opinion of the Mohammedans, is the faith of the conquerors; Christianity the creed of slaves."

"Islam has not modified its character any more than the leopard has changed his spots."

"Between Moslem and Christian there can be no equality. How can there be justice and equity?"

And Miss M. E. Durham wrote in the *Spectator* in 1911:

"Europe has a strange idea that the nature of the Mohammedans has undergone a complete and magical transformation."

In 1912 and 1913, during the advance of the Greek army in Epirus, the Mohammedan Albanians sacked almost every Christian village they found undefended, and committed atrocities upon those whom two Great Powers in 1913 decided to unite into one nation.

The experiment was tried, and the comic-opera was played, which resulted in a climax that had been long foreseen.

George Fred Williams, former American Minister to Athens, wrote in the *Harper's Weekly* in August of 1915:

"I was not only surprised but appalled at the hurly-burly which I found at Durazzo. Every one was at sword's points with everybody else. Three months after, the Prince, his family, his court, his cabinet, the commissioners, foreign ministers, gendarmes, soldiers, and warships had fled from Durazzo and Albania was left as she is now, without a government."

The *Spectator* of May, 1914, wrote:

"Essad is gone, but the spirit of Essad will live on. The trouble is the same as it was under Abdul-Hamid; the Albanians object to paying taxes and to giving compulsory personal service to a settled government. Various factions have also their various grievances—questions of language, religion and so on. By instinct they prefer to place personal loyalty, however arduous, to a feudal chieftain, rather than place a tame and conventional submission to a central power. Any one who has a large enough number of troops at his disposal is King of the Road of Albania."

"Within a few weeks of his advent, Prince Wied had Mohammedans killing Greeks in Epirus, and Catholics slaughtering Mohammedans within view of his palace."

"Wied was installed on February 21st, and on May 24th he fled from his palace with his family, and took refuge on the Italian cruiser *Misurata*."

In the *Literary Digest* of February, 1914, we read:

"This is no comfortable kingdom for a young German Prince, and it is little wonder that the Kaiser has warned him that he was faced with serious troubles.

"This, in fact, is the warning that all the Powers he consulted gave him!

"In spite of all the efforts of the Powers to bring tranquility to the mountaineers of Albania, the new kingdom is still torn by brigandage and violence. In Albania, every man seems to stand for himself."

"We read in the press that they desire the restoration of the Turkish supremacy in the Balkans such as is favored by Essad Pasha and other Turkish incendiaries," wrote the *Standard*.

"The sinister figure of Essad Pasha moves about in the interior from his stronghold at Tirana, doing none knows what. The Albanian Mussulmans are, it is said, conspiring to restore Turkish rule."

And the *Liberté* of Paris wrote:

"The tribes and their chieftains stand in violent opposition to each other. Nor is there a desire for unity, any sentiment with regard to common interests and duties."

We might go on adducing testimonies to strengthen our belief that Mussulman tribes are not conscious of patriotism in the sense we Europeans and Americans understand it. The Mussulman Albanians hate their fellow-countrymen of the Christian faith and seek to subjugate themselves anew to the Turks, their co-religionists.

What then should be done with Albania?

Should there be an independent Albania?

We believe that there should be an independent Albania. But this new state should consist of only the Mussulman Albanians, who are in the large majority—namely, 1,100,000 as against 390,000 Christians.

The Greek Orthodox Albanians to the south should be included in Greece, as by culture, religion, and in feeling the Christian Albanians to Durazzo are more Greeks than Albanians. The Catholics to the north, 100,000 of them, should be left autonomous. Thus we should have an homogeneous Albania of 1,100,000 people, administered by the Great Powers.

This scheme will at least eliminate the religious difficulties. And to those who believe that Christians and Mussulmans can live together at peace in the New Albania, we wish to say that they have not known the Mussulmans.

In 1913, had not Austria-Hungary and Italy insisted upon including Greek Epirus in the New Albania, this state would not have been wrecked. The revolution of the Epirots, which kindled the flame of rebellion throughout the state, plunged it into its former condition of anarchy.

Whatever may be the decision of the Allies as to Albania, one thing must be well remembered that no Greek Christian population must be forced to remain in the new state. The

Greeks of Epirus are the most civilized portion of the Greek world. In a population of 270,000 souls, they have over 900 schools, attended by 27,000 pupils. They have three colleges for boys and one for girls, over 500 churches, and nearly 200 monasteries, hospitals, orphan asylums, and every sort of charitable institutions. The Albanians, 1,100,000 of them, possess not even one solitary Albanian school.

The civilization of Albania is primitive. Mr. Reginald Wyon writes in the *Blackwoods Magazine*:

"The country is unique in Europe; for while even little Montenegro has its schools, its law-courts and its newspapers, Albania knows none of these things. Their language consists of about 600 words."

Mr. Dillon in the *Contemporary* writes:

"Education can hardly be said to exist in Albania. 'He who has been often avenged, is wiser than he who has been taught much,' is a very favorite Albanian saying."

"The wave of civilization has not even sprinkled with its foam the life of the people of the interior, whose besetting passion is a love of arms and booty. 'Fire, water, and government know no mercy,' they say. So they have freed themselves of all kind of government!"

"To the average Albanian the tribe is the State."

In the *Blackwoods* we read:

"With a sublime indifference to the law, they go armed to their teeth."

"It is by no means a rare occurrence for the visitor to see a man shot in the street."

"A man's life in Albania is worth one penny, as an educated Albanian once concisely put it—that being roughly the price of a cartridge."

In the *Contemporary Review* in 1903, Dr. Dillon described the Albanians as follows:

"That fierce and lawless tribes should let themselves be tamed by a few gendarmes; should uncomplainingly give up customs more sacred to them than the dictates of religion to Christians; should work hard for their livelihood instead of robbing mere Ghiaours, and should treat the latter as equals and worthy of respect, is a set of propositions which no man



can seriously entertain who has realized their meaning. The thing is simply inconceivable; it would indeed be easier to force Englishmen to let themselves be governed by the Baboos of Bengal than to get the Albanians to give up the customs of their ancestors and their wild love of freedom for the sake of races which loathing they cannot even hate."

"In their love of bloodshed and hate of humdrum and laborious lives they resemble the Kurds and feel like them, that they have a better right to exist and thrive than the inferior Christian races, who are on earth merely for their sakes."

"It has been calculated that about 25 per cent. of the entire population die violent deaths."

In the *Open Court* we read:

"The inhabitants do not possess the usual customs of civilized countries. Most of the people are robbers and brigands and murder is not considered a crime. The stranger has no right to protection unless he is received at the hearth, according to the usage of primitive savages. He is an outlaw if he is found in the road, and may be shot down from an ambush without rousing the authorities to investigate the case."

"Their supreme rule is not to recognize any authority above themselves. Every man takes the law in his own hands and deems it his privilege to rob and pillage whenever he can do so with impunity. Every man is inseparable from his weapons, and no man would venture a journey or even on the public high road without his gun."

"Rising and resisting is a business that the Albanians find congenial and thoroughly understand," wrote the *Literary Digest* in the year 1915.

"No amount of impassionate preachings can drive into these men's heads that it is wrong to take another's life."—(*Blackwoods Magazine*, April, 1903.)

"They would not give up their arms; objected to paying taxes; would brook no police; would tolerate no censors; would not suffer their properties to be entered at recorders' offices; were even opposed to sending their children to school, or to submit their quarrels to court. The old system of taking the law in their own hands, of stealing the cattle of

others, of slaying the wayfarer, is considered part of the inalienable right of the country. It has been estimated that from 25 per cent. to 40 per cent. of the entire male population is exterminated by assassination, and no authority has so far succeeded in stopping this custom."

Such are in brief the opinions of the eyewitnesses about Albania's civilization and her aspirations.

The Albanians are not seeking an independent Albanian State. They want tribal independence. They desire to be let alone to live as they have lived for thousands of years, wild and free tribes, with the liberty to rob and plunder the Christians in order to live.

"The conception of a united Albanian State is shared only by a small number of Albanians who have been educated abroad, and who are themselves ignorant of the real character of their co-nationals in Central and Northern Albania.

Moreover, Italy and Austria, insisted upon an Albanian State only as this was the only remedy against occupation by Serbia and Greece of the shores of the Adriatic.

On the other hand the population of Epirus from Valona to Monastir, and from Monastir to Prevesa are strong Greek nationalists, and have a strong national conscience. They desire union with Greece for two reasons:

First, because they feel they are Greeks and not Albanians, as some Albanophiles claim.

Second, because they are civilized, have schools, churches, monasteries, hospitals, and would not be able to live at peace with the Albanians, who are of a semi-barbarous civilization, as we have seen.

Culture, civilization, feeling, interests, thought and history, separate the Epirotes from the Albanians and join them to Greece.

A province in which there are 270,000 Greeks out of a total population of 425,000 made up of Greeks, Albanians, Turks, Vlacks and Jews, with 189 monasteries Greek, and not one Albanian; with at least two Greek churches in every village; with 955 Greek schools for boys and girls, with three Greek colleges for boys, (Jannina, Konitza, and Korytza) with one Greek college for girls (Jannina); with 1,000 Greek

teachers, and 27,000 Greek pupils, or 10 per cent. of the total Greek population; with Greek hospitals and orphan asylums; and every kind of charitable institution; with not one Albanian church, not one Albanian school, not one Albanian charitable institution, cannot be termed Albanian except by Italy and Austria, who aimed at its division, and by those who have never visited Epirus, or never read the history of Epirus intelligently.

The province from which came the greatest benefactors of Greece, the greatest national heroes of the Great Greek War of Independence, Bozzaris, Karaiscakis, Diacos, Tjavellas and hundreds of others; the province which has given to Greece the richest Greek folk-lore, and practically all the teachers of Greece; the province from which came Mr. Zographos, former Greek Minister of Foreign Affairs, the present Greek Admiral, the Minister of War, the Minister of Finance, the bankers and the merchants of Athens; the province from which came the late Anagnos, principal of the Perkins Institute for the Blind in Boston, and son-in-law of the late Dr. Howe, to which Anagnos left his fortunes for a new college for girls; the province which in 1914 revolted when the Powers, yielding to Austria and Italy, included part of it in Albania, that province of Greece should not be subjugated to the brave but savage Albanians.

And may we ask those who favor the inclusion of Northern Epirus in Albania to point to us one instance of a Christian from Northern Epirus who has rendered a signal service to Albania? If the Epirotes are Albanians, why do they leave their fortunes to Greece? If Banca of Corytza was Albanian, why did he not bequeath his millions to Albania, but did so to Greece?

It is unnecessary to dwell longer upon a plain fact. Epirus is Greek, in nationality, mentality, culture, and civilization. And America will not allow a cultured people to be subjugated to wild tribes.

## Puritanism and Conformism

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A few years ago I aroused a storm of immediate dissent in one of my classes at the University of Texas by making the casual remark that the state of Texas is today more puritanical than New England is. The lively discussion which followed brought out the fact that the members of the class held several different and conflicting conceptions of puritanism, agreeing only in the idea that it was something disagreeable and that they did not want to be called puritans. Being asked for evidence to justify my opinion, I cited three random illustrations, as they seemed to me, of Texas puritanism. They were: first, that state politics had been absorbed for years with agitation of the then primarily moral issue of prohibition, with the popular sentiment increasingly on the "pro" side; second, that in a recent discussion of the woman suffrage question in the state legislature the weightiest arguments both pro and con seemed to be based not upon reason, justice, or the experience of other commonwealths, but upon divers texts quoted from Scripture; and third, that playing cards in any hotel lobby, railway coach, or other public place in Texas is an offense punishable by the state law. The last two instances appeared to impress the class somewhat and led to at least a partial, if reluctant, acceptance of my point of view.

Since then, in a more extended observation of the use of the term "puritan," I have found a similarly wide diversity of usage among reputable writers on many subjects. Among the different senses of the word three seem rather clearly separable—the historical, the religious, and what might be called the "general vulgar." Besides these, however, and not satisfactorily included with any of the three, is obviously another less definite general sense, as when we say of an acquaintance, speaking literally, that he or she is a thorough puritan, or that a poet or essayist, like Bryant or in some respects Matthew Arnold, or a statesman like Gladstone or Wilson, is a puritan. The purpose of this paper is to anal-

alyze and determine, if possible, the fundamental traits of puritanism in this general sense, particularly in so far as the tendency is observable in literature and the writers of literature.

First of all, it is not a historical term. Back of the Texas boys' and girls' objection to being called puritan lay, of course, their inherited dislike of the Puritan of history, the Roundhead of the seventeenth century, the harsh and fanatic follower of Cromwell, leveller of those in great estate, and traditional antagonist of the graceful and ease-loving Cavalier from whom they imagine themselves descended. The word in this sense may without levity be called Puritanism with a capital P. It is purely historical, chronologically limited to a certain period and to definite localities, and hence cannot properly be applied, except in a figurative sense, to any person or movement of today.

As used in the religious sense, the term applies to the Calvinistic sects and suggests the doctrines of predestination, election, and the damnation of infants—the teachings, in this country, of Cotton Mather and Jonathan Edwards—and the gloomier side of the worship of the Pilgrims and the Covenanters. This religious meaning is partly synchronous with the historical and by some writers is confused or combined with it. It is equally unsatisfactory for our purposes, for whatever puritanism is, it is not a religion, much as it may be concerned with religious matters. In fact, the phrase "the Puritan Church" or "the Puritan religion" freely used by some writers has no justification, because there never was a Puritan Church as such, though of puritan churches there have been, and are, a plenty. In Commonwealth times, for instance, these included the Presbyterians (most prominent), the Baptists, various sects of Independents or Congregationalists, some Separatist bodies, and a considerable portion of the Anglican church itself; and in the eighteenth century both the Wesleyan and the Unitarian movements were protests largely actuated by the puritan spirit. Today, in religious circles, puritanism is likely to be mainly a matter of congregational individuality. In most communities of any size there will be found two or more churches, of which one may generally be singled out as

leaning more toward puritanism in its views than the rest. If this church is more likely to be Presbyterian or Methodist than any other, such is by no means always the case. The mind of any reader will doubtless recall localities in which the Baptists, Congregationalists, Episcopalians, or any other sect play the same role. Among five college faculties I have known, the truest types of puritan character in my judgment were respectively a Congregationalist, an Episcopalian, a Lutheran, a Unitarian, and a Methodist. Morals and conduct are more likely to concern the puritan temperament than religious differences; and certainly puritanism in the field of literature or any other art is not associated with any religious sect or creed.

The third, or "general vulgar" conception, which is somewhat distinct from both the historical and the religious, is well enough characterized in the following paragraph from a student's paper:

"The Puritan attitude toward life is that life is a long-faced religious affair which needs constant guarding to keep it out of sin. To the Puritan life is stern and hard. Self-denial, work, and strict adherence to the word of the Bible are the rules for a man to live by. The Puritan cannot indulge in any levity or pleasure, but he is serious in everything." Religiosity, ascetism, narrow-mindedness, long-facedness—something, in short, like complete pessimism, are the traits the average man attributes to the puritan as a person, dissociated from the historical sense. This third meaning, it will be noticed, while a somewhat general one, not subject to the limitations of time or creed of the other two, is always restricted by the idea of reproach inseparable from it. Nor is it a fair or sound judgment which would make long-faced despondency or moroseness the dominating elements of puritanism. The reformation of the English church, the establishment of the Commonwealth, the difficult and dangerous building up of the colonies in New England, the abolition of slavery in England and America—none of these tasks was the work of pessimists or of men who feared that the right might not prevail though darkness encompassed them about.

Puritanism in the general sense is not a historical movement, not a religion, not mere gloom and asceticism, but a positive and

definite attitude toward life and its issues and problems. Its real significance as a force in literature and thought may perhaps best be brought out by comparing it with its opposite. For this purpose no better illustration could be chosen than the sharp difference between Geoffrey Chaucer and two of his contemporaries, John Wyclif and the personage generally known as William Langland, reputed author of the *Vision of William concerning Piers the Plowman*.

The age in which these men lived and wrote in England was one of great complexity and sharp contrasts. It was marked by brilliant victories and disastrous defeats abroad, and at home by the wealth and power of the ruling classes, the fading splendor of the institutions of chivalry, a quickened national interest in learning, the arts, and commerce, and the influence, luxury, and magnificence of the higher clergy. It was equally marked by the misery of the poor, distressed by famine, plague, foreign wars, and feudal servitude; by constant economic shiftings, propaganda, and disturbances, culminating in bloody insurrection as bloodily put down; by a changeable and insecure dynasty; by every kind of quackery in medicine, science, finance, and religion; and by such slothfulness, corruption, and vice among the lower clergy as earned for them the contempt, suspicion, and ridicule of the cynical and the indignant and outspoken condemnation of the serious-minded.

Chaucer, in his manifold capacities as courtier, soldier, ambassador, customs collector, contractor, member of parliament, and poet, saw and was intimately familiar with practically all the forms and phases of English society of his time, and in his works he realistically reproduces all except, perhaps, its very highest and lowest stages. His bearing is ever that of the active, interested observer, passing through life alive to all about him and keenly enjoying the world as he found it. Even allowing for his individual buoyancy of spirit attested in adversity by his *Compleynt to his Empty Purse*, we find his natural attitude to be one of complacency, of acceptance of the circumstances and standards of his age. There is no serious note of dissatisfaction or complaint, no suggestion that "the times are out of joint." His quick eye

did not fail to detect the fraud, the quackery, and the corruption about him. The *Prologue* is full of rogues, from the grafting Limitour to the obscene Cook. But the spectacle of the immoral Summoner being the intimate comrade and secret-sharer of all the boys and girls of the parish arouses no indignation in him, nor has he any word of real condemnation for the thieving, foul-mouthed Miller, the Pardoner on his tipsy pilgrimage to the shrine of St. Thomas, the Shipman with the sea morals of a German submarine captain, or the Alchemist who dupes equally himself and his credulous neighbors. Chaucer had too much of the artist's appreciation of the type to be repelled by the knavery of a rascal; and there was hardly an ounce of the moral reformer in his make-up. Likewise his recognition of numerous patent faults in the personnel and management of the Church did not prevent his accepting her doctrines and being doubtless a reasonably devout Christian in his day. He would as readily have dreamed of rejecting the services of the Doctor of Physic or the Sergeant of Law in case of need, even though he knew concerning either one "his sleight and his covyne." This failure to be greatly concerned with matters of truth and deceit, this practical indifference with regard to moral issues, allowed him to look upon life and its activities from many points of view and to be appreciative of many sides of human nature—to have, that is, uncramped and catholic interests and judgment.

How greatly different is the mental and moral attitude of the author or authors of the *Vision of William concerning Piers the Plowman*. The "fair field full of folk" is crowded with as many different kinds of people as the world of Chaucer's works, but they are for the most part an evil people, contemptible where Chaucer's were only unrespectable, and dominated by greed, deceit, envy, malice, idleness, lust, and oppression. The good and simple are few and are generally the prey and dupes of the powerful and guileful. It is a bad world, my masters, one in which the evil forces are stronger and more active than the beneficent and in which mankind is more likely to be weak and wrong in its instincts than good and righteous. And the reaction of the author or authors to the world thus seen is by no means one of complacency or indifference but



one of angry denunciation. The *Vision* is one long, impassioned rebuke of the evils in government, the law courts, the markets, and the church. The greedy, the lying, the lazy, and the licentious are held up to scorn in contrast with the few simple, earnest, and truthful. The Plowman is moved to repress and destroy evil and corruption and to seek and restore truth, justice, and righteousness. John Wyclif, the religious and social reformer, was his contemporary counterpart in the world of reality. This central moral interest excludes practically all others. There is here no indulgence of the imagination in beauty, no dipping into the lore of astrology, medicine, or theology, no subtle analysis of character. The purpose of the work is directly and straitly moral and practical.

In all Chaucer's work the two best drawn characters are Criseide and Pandarus, both of whom he probably enjoyed and liked better than Thackeray did Becky Sharpe; but it is impossible to conceive what "Langland" or Wyclif would have found in either Criseide and Pandarus to like or to be "worthy of putting into a book."

These two contrasted personalities represent two general tendencies which have always been present in more or less striking degrees in the literature and character of the Anglo-Saxon peoples, if not of the Caucasian race in general. The tendency represented by Wyclif and "Langland" is universally known as puritanism; for its opposite there is no good name. "Cavalier" is historical; "easy-going," "broad-minded," and the like are inadequate. I have chosen for the purpose of this discussion the not wholly satisfactory title of "conformism." In attempting to analyze the essential differences between the Chaucerian and the "Langland" attitude of mind, one is tempted pedagogically to "diagram" the contrasted sets of qualities, somewhat as follows:

I. Puritanism, characterized by:

1. A strong sense of the present imperfection of humanity.
2. A strong feeling of individual responsibility for the betterment of the state of humanity.
3. A resulting tendency to judge all things according to standards of moral usefulness.

## II. Conformism, characterized by:

1. Satisfaction with human nature and society as it is.
2. A tendency to depend upon the established order for the securing of human welfare and upon the church for salvation.
3. A catholic standard of tastes and interests.

The presence of these two tendencies, puritanism and conformism, at all periods of English literature since the Conquest may easily be indicated. Practically all of what has come down to us, oral or written, from the Anglo-Saxon time is grimly earnest, emphasizing the shortness and undesirability of this life and the necessity of living it like a hero, Teutonic or Christian, in order to be worthy of the better life to come. The same spirit continues in the moralizing and instructive literature of the succeeding Anglo-Norman period, from the *Poema Morale* and *Sayings of Alfred* to the *Ayenbite of Inwit* and Richard Rolle, early in the fourteenth century; but side by side with it is the conformist spirit exhibited in the flood of French romance, fabliaux, and song, with the *Cuckoo Song* and *Sir Gawayne and the Grene Knight* as its best expressions. Toward the end of the fourteenth century both these forces find their culmination in the work of Wyclif and "Langland" and of Chaucer, respectively—Gower being an unhappy compromise between the two. The two historical figures of this early period outside of literature who best embody the two tendencies are on one hand the monk, ascetic, pious, and zealous, seeking the redemption of the world from sin through the agency of great religious orders, and on the other the knight errant, courtly, free-hearted, filled with the love of woman, of beauty, and of adventure.

The complete decline of literature in the Dark Age of the fifteenth century is due in no small part to the terribly conscientious long-windedness of the puritan spirit in dealing with themes wholly alien to it in nature, from romantic or classical sources. The protestant reformation in England was the most splendid achievement of puritanism in this and the succeeding century; and its best performance in literature is the prose works of the protestant leaders themselves and of

Roger Ascham, who was moved to write, "I was once in Italy myself; but I thank God that my abode there was but nine days." Tudor and Elizabethan literature as a whole, however, from Wyatt and Surrey to Shakespeare, was not puritan, but conformist. The fact that its external stimulus came from Italy, whence its themes and manner were largely borrowed—just as the stimulus of Anglo-Norman romance was from France and the Celts, and that of Chaucer from Greece and Rome through Italy—does not make it any less truly the real expression of the lighter, freer element in the English race.

The middle of the seventeenth century witnessed the brief but decided domination of England by the puritans, made notable in literature by the two great figures of Milton in poetry and Bunyan in prose, contrasted with the Cavalier lyricists and the *Religio Medici*, and marked in politics by the rule of the Commonwealth and the Protectorate. The element which had earlier accomplished the separation from Rome had now become Calvinist and attempted to reform and simplify the Anglican as it had the Catholic church. Its fall from power was succeeded immediately by the domination of conformism in the literature of Dryden, again under a foreign influence, that of France. This tradition was carried on in different ways by Pope, Fielding, Goldsmith, and Burns, while the spirit of puritanism is present in Addison, Richardson, Cowper, and Dr. Samuel Johnson, stout old tory though he was. In religion, the puritan desire for reform, as has been mentioned, was an influence, with various complex relations, in the Wesleyan and Unitarian movements.

In the nineteenth century the same conflicting tendencies may be seen in the contrast between Wordsworth in certain phases of his work and Shelley and Keats, between Carlyle and Charles Lamb, between Matthew Arnold and Browning, and between George Eliot and Dickens. In America the "classical" literature of the New England writers, as was to be expected, has been prevailingly puritan, contrasted in its tendency to moralize with that of Poe, and in its cleanness and conventionality with that of Whitman and many of the more recent poets and poetasters. To be sure, Bryant, Emerson, Longfellow, Hawthorne, Lowell, and Holmes, and in all essential

respects Whittier as well, were Unitarians, but American Unitarianism, though based upon the conviction that mankind is naturally good and wholesome, has never outgrown the strong moral bias and feeling of personal responsibility of the Calvinists. In England and America the puritan spirit of reform has during the past century been directed toward the liberation of enslaved or oppressed peoples, missionary activities, and the eradication of certain obvious but tenacious evils like alcoholism.

A few amplifications or comments upon the qualities of puritanism and conformism as here outlined may be desirable. First is the relation of the idea of the imperfection of humanity to long-facedness and pessimism. The most extreme conception of the general badness of mankind is doubtless the doctrine of total depravity usually associated with pure Calvinism. The conception has sufficient ground, however, in the creeds of nearly all Christian sects, in the presupposition of a fall from a previous state of happiness, if not of perfection, through the sin of all mankind in Adam and Eve, into a state of lost sinfulness from which the individual can be rescued only by direct divine interposition in election or by a formal, or at least a genuine, acceptance of salvation as proffered by the Savior. To a serious-minded believer of any sect, the spectacle of countless persons everywhere about him, including his closest relatives and most intimate friends, taking, so far as he can observe, no thought to save themselves from their lost sinfulness, is a sufficiently melancholy one to justify almost any degree of soberness or long-facedness. Add to this, for the seventeenth century, the unquestioning conviction that such lost sinfulness leads only to hell, the fact that the whole religious consciousness was just then very acute, owing to the newly awakened sense of duty to search the soul diligently, and lastly the literal "fear of God," from which we are hardly yet emancipated, and we may begin to understand something of the grimness of the puritanism of the persecuted Covenanters and the voluntary exiles of Plymouth. To the conformist his environment looks rosier, perhaps because of a different arrangement of blood corpuscles. The best statement of his cheerful attitude is Browning's famous *Song from*

*Pippa Passes*, and its last line, "All's right with the world," may be taken as his slogan. This is rightly called the essence of optimism, but that the man to whom things about him look black instead of rosy is of necessity a pessimist is an unwarranted assumption, if his gaze is frequently, prayerfully, lifted to a brilliant sky of promise far ahead. From the results of the Fall there is always left some way of escape, whether by the loophole of election, or by free acceptance of the mediation of Jesus, or by the enduring of a season of purgation from sin. The puritan, be he Presbyterian, Baptist, or Catholic, is earnestly seeking that road to salvation, and it may readily appear to him that smiles and levity are trifles or snares in the way of his serious quest.

I have mentioned the "puritan spirit of reform." The history of the puritan element in the Anglo-Saxon race is one of successive "reform" movements, at first religious but in later years increasingly social and political. The abortive reformation of Wyclif, to go no farther back, was followed by the successful reformation—with some assistance, perhaps, from the devil by way of Henry VIII—in the sixteenth century, by the Calvinist revolt in the seventeenth, and by subsequent other religious movements directed toward the same ends of simplifying or purifying religion. The crusades were an even earlier manifestation of the same spirit, and the abolitionist movement and agitation for prohibition and various extensions of the suffrage in government have carried on its activities to the present day. Your true reformer is a puritan in his conviction that the present state of affairs is vitally wrong and that it is his personal duty to correct it, and in the moral aspect of the combat he is waging. The true reformer is not one to do battle nobly for a straw. The cause he advocates is, or becomes, in his eyes a fight of right against wrong, of freedom against tyranny, of justice against injustice. The conformist, on the other hand, is likely to ignore the presence of injustice or inequalities unless they happen to disturb his comfort; or if he does perceive them he assumes that in due course of time they will right themselves automatically. His attitude, as contrasted with that of the reformer, may be expressed in the slang phrase of today—or

of yesterday—"I should worry." Being in the habit of assuming, consciously or not, that his church and its ministry are for the purpose of looking out for the souls of men, and that his personal salvation will follow as a matter of course from his being regularly "registered" in some recognized sect, he is prone to accept the political or social situation with as little thought as his creed, or to delegate or entrust the reconstruction of it to those established in authority. He is thus a "stand-patter," while the puritan, accustomed to regard salvation as a private concern, demanding a definite religious experience and conviction on the part of the individual, following a searching inquiry of his own soul, becomes in relation to his environment an iconoclast and reformer. As a result, it may be said that a state wholly dominated by puritans, as were England for a time and Massachusetts and Connecticut for nearly a century, is an uncomfortable state to live in; whereas a state dominated wholly by conformists, like some of the Latin-American countries, and the South before the Civil War, is in danger of stagnation.

Undeniably the besetting sin to which puritanism is most liable is narrowness. The puritans have been frequently charged with hypocrisy, but without justice. Sham puritans there have been and are, in all walks of life, but these, though they bring discredit upon the real, should not be confused with them. But however free he may be on this charge, the real puritan is perilously apt so to subordinate all other things to the achievement of a certain moral aim as he sees it that his perspective becomes warped, his enjoyment and appreciation of things beautiful or good in themselves are dulled, his natural sympathies are chilled, and his whole life is cramped and restricted. All things not tending immediately and positively to the advancing of God's kingdom or to the furtherance of man's welfare are regarded as unworthy, and all instincts, tastes, and desires which do not serve for the glorification of God or for some usefulness to man should be repressed or held in check. Specifically, a statute, a painting, a piece of music, a poem, are considered as of no value or worse than no value by most puritans unless they serve to uplift, to inspire, to arouse devotion, to instruct, or to hold flour. Beauty is not

its own excuse for being, nor is the faithful reproduction of life in any form of art esteemed unless it can stand the acid test of moral purpose or usefulness. This narrowness is exemplified in the art criticism of the Prior and the learned in *Fra Lippo Lippi*:

"Your business is not to catch men with show,  
With homage to the perishable clay,  
But lift them over it, ignore it all,  
Make them forget there's such a thing as flesh.  
Your business is to paint the souls of men."

This narrowness is not inseparable from the strong moral bent of the puritan temperament, as is proved by the notable examples of Milton and Spenser, both lovers of beauty, to seek no farther. But that relatively so little of the greatest English literature has ever been written by puritans is doubtless due in large part to this hostility to the fine arts as unprofitable in the eyes of God and men.

Occasionally this narrowness of the puritan outlook gets oddly in the way of the puritan spirit of reform, with the anomalous result that puritan elements have from time to time offered obstinate resistance to liberal currents in religious and social thought.

It would be as silly, of course, to attempt to catalogue all writers as either puritan or conformist—to deny, for instance, that there were considerable puritan elements in the institution of chivalry or traces of what we have called conformism in Milton, Wordsworth, Arnold, or Lowell—as to assert that all men are either white or black. If we say, however, that some men are dark, some are light, and a great many are "medium," we shall come nearer to a true parallel. At any period in our literary history, as has been shown, a group of writers can be pointed out who display the qualities we have called conformist, opposed to another group who display equally strongly the characteristics which have been ascribed to the puritan mind. Many must remain unclassified, either because we have not evidence enough to locate them or because they do not belong in either class. Sometimes, as in the Elizabethan, Commonwealth, or Restoration periods, one group or the other



has been dominant, but generally a happy balance of qualities has been maintained.

That a nation so generally reputed to be a "practical" people as the Americans should have had from the first strong leanings toward puritanism, particularly in the native Anglo-Saxon stock, may seem surprising at first thought. Yet the relationship between puritanism and practicalness is in fact closer than is generally realized. To the New England puritans of the seventeenth century no investment could seem so profitable as to exchange a short life of the severest self-denial, hardship, and danger for the assurance of eternal bliss and immunity from endless damnation. To the securing of this investment they devoted themselves with energy, enthusiasm, and diligence, with the result that life in early Massachusetts and Connecticut was probably as clean, as self-sacrificing, as honest in its dealings, and as free from positive sin as it has ever been anywhere. Incidentally, they throve as a reward of their probity and industry. Then, when in the early eighteenth century they began to transfer their attention from attaining the heavenly kingdom of God to developing and enriching His kingdom upon earth, they applied the same thrift and energy to practical business with a degree of success which won for them the envy of less prosperous neighbors. In their prosperity, moreover, often even in occupations or transactions of not the strictest honesty, they persisted in the moral and moralizing bias of their upbringing. Very much the same course of conduct and fortunes has characterized the large Calvinistic element in other sections, south and north, and can, in fact, be traced throughout the industrial and commercial development of our country.\*

Puritanism may be hard, dogmatic, and brutal; it may be altruistic and idealistic; always it is clean, vigorous, earnest, and fearless. The most striking evidence of real puritanism in our nation today is not our persistent moral bias but the

\* Incidentally the remarkable materialistic development of modern Prussia may be accounted for by an egotistic perversion of the puritan spirit which seems common to all Germanic peoples. If we substitute for the terms of our formula for puritanism the following: (1) a strong conviction that all other peoples are inferior and inefficient, (2) a strong sense of national responsibility for subjecting and remodelling the rest of the world, and (3) a tendency to disregard all sentiments, purposes, and obligations not tending directly to the gaining of this objective—we obtain the basis of German militarism and imperialism.



almost religious fervor, enthusiasm, and self-sacrifice with which we have thrown ourselves, with no hope or expectation of any material compensation, into the most destructive and bloodiest of all wars, in behalf of an abstract ideal of international right against forces which we believe to be unjust and wrong—the most tremendous moral issue that we as a people have ever been called upon to face.

## Rosamond and Lydgate

MAY TOMLINSON

It is one of the mysteries of life that man's natural desires and instincts should be antagonistic to that which most surely makes for moral and spiritual growth. If this life is meant for discipline, and if disaster and thwarting circumstance are a disciplinary force, then man should welcome adversity, and regard himself as fortunate in being the victim of distress. Yet so great is his desire for happiness, so little does he court misery, so confidently does he hope for success, so surely does he mean to shape his own deeds, that he cannot harbor the thought of frustration. However honorable his ambitions, however benevolent his purposes, he starts out on his career with no misgivings, with no anticipations of catastrophe, with no sense of any special need of correction. Then the trial of his strength begins. Struggle, anxiety, grief, disappointment, the relinquishment of hopes, and finally, it may be, the taking up of life on a lower stage of expectation,—this is the disciplinary course through which he must pass; and whether the contest be a pathetic illustration of the thwarting power of circumstance or a pitiable example of the lack of strength, he feels himself aggrieved, defrauded of his rightful heritage.

It is this aspect of life that confronts us in the story of Tertius Lydgate; and the various scenes by which we are shown the progress of events in the married life of Rosamond and Lydgate, the strained conjugal relations and the changing mental conditions, remain indelibly stamped upon the memory, deepening the emotional life and strengthening forever the susceptibilities, so skillfully is the situation put before us.

Now, the tragedy of Lydgate's life consists, first, in his failure to do what he had meant to do and, second, in the fact of his having made an unfortunate matrimonial choice. Certainly he was not the first man to be mastered by a sudden outburst of tenderness; he was not the first man to be hurried into an unpremeditated avowal of love; he was not the first man to be captivated by personal charms. Being a physiologist, and therefore keenly observant of bodily aspects, he may have been

more susceptible than most men to physical loveliness. We know that Rosamond's beauty touched him even after he had discovered her impassibility and experienced the chill of her neutral aloofness; its spell was felt even after he had come to regard his marriage as an unmitigated calamity.

George Eliot would have us believe that Lydgate was the more easily led into this mistake—and into the imprudent expenditures which followed—because of certain spots of commonness in his make-up. I cannot see that he has any more of personal pride and unreflecting egoism (and these are the qualities, we are told, which constitute his commonness) than belongs to most men of energetic frame and large mental capacity. What young man preoccupied with professional duties knows anything of the cost of living, or has a mind bent on economy? No man knows by instinct the price of food and furniture. The conception of plain living as an elegance, and of a plain body as the home of sweet, satisfying virtues, does not necessarily go along with high thinking, nor does it often ripen except through hard experience and maturing judgment.

George Eliot does indeed admit that Lydgate was like other men in his unwisdom as to everyday matters and unapplication of common sense to personal affairs. "Lydgate," she tells us, "was constantly visiting the homes of the poor and adjusting his prescriptions of diet to their small means; but, dear me! has it not by this time ceased to be remarkable—is it not rather what we expect in men, that they should have numerous strands of experience lying side by side and never compare them with each other? Expenditure—like ugliness and errors—becomes a totally new thing when we attach our own personality to it, and measure it by that wide difference which is manifest (in our own sensations) between ourselves and others." "It must be remembered," she further says in extenuation of Lydgate's extravagance, "that he had never hitherto felt the check of importunate debt, and he walked by habit and not by self-criticism." When the check came, "its novelty made it the more irritating." "He was amazed, disgusted, that conditions so foreign to all his purposes, so hatefully disconnected with the objects he cared to occupy himself with, should have lain in ambush and clutched him when he was unaware."

Again Lydgate was like other men in his confident hope that marriage would bring calmness and freedom, and in his belief that he had found perfect womanhood. The story of growing discontent, of how he came to walk under a weight of grief, and to live in the presence of a petty, degrading care, sinking every day deeper into that swamp which "tempts men toward it with such a pretty covering of flowers and verdure," falling into that condition in which, in spite of himself, a man "is forced to think chiefly of release, *though he had a scheme of the universe in his soul;*" the story of his gradual disillusionment concerning Rosamond and married life, of the final relinquishment of all higher effort, though the sense of a grand existence in thought and effective action still burned within him,—this is the story so compelling, so surpassingly great, in its power to move the sympathies.

A series of excerpts, familiar enough to those who know their *Middlemarch* must yet be quoted for the reason that they disclose with a touching pathos the process of Lydgate's disillusionment and deepening gloom.

In the very first recorded interview between husband and wife, Rosamond reveals her snobbishness—and her shallowness as well. After a very pretty prelude Rosamond says, "Do you know, Tertius, I often wish you had not been a medical man?"

"Nay, Rosy, don't say that," said Lydgate, drawing her closer to him, "that is like saying you wish you had married another man."

"Not at all; you are clever enough for anything: you might easily have been something else. And your cousins at Quellingham all think that you have sunk below them in your choice of a profession."

"The cousins at Quellingham may go to the devil!" said Lydgate with scorn. "It was like their impudence if they said anything of the sort to you."

"Still," said Rosamond, "I do not think it is a nice profession, dear." We know that she had much quiet perseverance in her opinion.

"It is the grandest profession in the world, Rosamond," said Lydgate gravely. "And to say that you love me without

loving the medical man in me, is the same sort of thing as to say that you like eating a peach but don't like its flavor. Don't say that again, dear, it pains me."

Here Rosamond's speech grieves but does not enlighten. When, however, in almost the very next scene, Rosamond begins to show an inclination to admonish her husband, Lydgate lets slip words which were like "a sad milestone marking how far he had travelled from his old dreamland, in which Rosamond appeared to be that perfect piece of womanhood who would reverence her husband's mind after the fashion of an accomplished mermaid, using her comb and looking-glass and singing her song for the relaxation of his adored wisdom alone. He had begun to distinguish between that imagined adoration and the attraction towards a man's talent because it gives him prestige, and is like an order in his button-hole or an Honorable before his name."

Again, after the horseback episode, Lydgate "secretly wondered over the terrible tenacity of this mild creature. There was gathering within him an amazed sense of his powerlessness over Rosamond. His superior knowledge and mental force, instead of being, as he had imagined, a shrine to consult on all occasions, was simply set aside on every practical question. He had regarded Rosamond's cleverness as precisely of the receptive kind which became a woman. He was now beginning to find out what that cleverness was—what was the shape into which it had run as into a close network aloof and independent. . . Lydgate was astonished to find in numerous trifling matters, as well as in this last serious case of the riding, that affection did not make her compliant."

Rosamond, having little comprehension of his worries and seeing him preoccupied with other subjects than herself, thought him "moody"; while "to Lydgate it seemed that he had been spending month after month in sacrificing more than half of his best intent and best power to his tenderness for Rosamond; bearing her little claims and interruptions without impatience, and, above all, bearing without betrayal of bitterness to look through less and less of interfering illusion at the blank unreflecting surface her mind presented to his ardor for the more impersonal ends of his profession and his scientific study, an

ardor which he had fancied that the ideal wife must somehow worship as sublime, though not in the least knowing why." "He was intensely miserable, this strong man of nine-and-twenty and of many gifts. He was not saying within himself that he had made a profound mistake; but the mistake was at work in him like a recognized chronic disease, mingling its uneasy importunities with every prospect and enfeebling every thought!" "Lydgate was bowing his head under the yoke like a creature who had talons, but who had reason too, which often reduces us to meekness." The first great disappointment had been borne: the tender devotedness and docile adoration of the ideal wife must be denounced, and life must be taken up on a lower stage of expectation, as it is by men who have lost their limbs. But the real wife had not only her claims, she had still a hold on his heart, and it was his intense desire that the hold should remain strong. In marriage, the certainty, 'She will never love me much,' is easier to bear than the fear, 'I shall love her no more.' Hence, after that outburst, his inward effort was entirely to excuse her, and to blame the hard circumstances which were partly his fault." "He saw even more keenly than Rosamond did the dreariness of taking her into the small house in Bride Street, where she would have scanty furniture around her and discontent within: a life of privation and life with Rosamond were two images which had become more and more irreconcilable ever since the threat of privation had disclosed itself." "Rosamond had the double purchase over him of insensibility to the point of justice in his reproach and of sensibility to the undeniable hardship now present in her married life. Although her duplicity in the affair of the house had exceeded what he knew, . . . she had no consciousness that her action could rightly be called false." "As for him, the need of accommodating himself to her nature, which was inflexible in proportion to its negations, held him as with pincers." "He wished to excuse everything in her if he could—but it was inevitable that in that excusing mood he should think of her as if she were an animal of another and feebler species. Nevertheless she had mastered him."

Yes, she had mastered him, having the power that this sort of feeble animal often possesses (more's the pity). It is sig-

nificant that the author does not say *inferior* but "feebler." Is it advisedly that she uses the softer and less offensive epithet? Or is there an implied irony in the choice? George Eliot's recognition (continually evident) of a mental, as well as a physical and temperamental, difference between the sexes is one of the evidences of her own large-mindedness. Clearly Lydgate was doing Rosamond no injustice when he thought of her as an animal of "another" species, for in this case of Lydgate and Rosamond the balance in respect to generosity and tenderness was indisputably on Lydgate's side.

On that day when it became apparent that the public looked upon him with suspicion, deeming him already under the shadow of disgrace, Lydgate rode into the country, being afraid of going to Rosamond before he had vented himself in this solitary rage, "lest the mere sight of her should exasperate him and make him behave unwarrantably." "He dreaded to expose his lacerated feeling to her neutrality and misconception." Nevertheless, "he had almost learned the lesson that he must bend himself to her nature, and that because she came short in her sympathy, he must give the more." "Perhaps," the author says, "if he had been strong enough to persist in his determination to be the more because she was the less, that evening might have had a better issue. If his energy could have borne down that check, he might still have wrought on Rosamond's vision and will. We cannot be sure that any natures, however inflexible or peculiar, will resist this effect from a more massive being than their own. They may be taken by storm and for the moment converted, becoming part of the soul which enwraps them in the ardor of its movement."

George Eliot is mistaken here. She lets her imagination overpower her better judgment. A nature of the Rosamond Vincy type is incapable of conversion. Self-knowledge and self-discontent must precede a change of that sort. There can be no self-knowledge where the image of self so completely blocks the vision.

In the various scenes between husband and wife, Rosamond's remarks, both evasive and admonitory, illustrate admirably that tangential tendency peculiar to the feminine intellect, and always especially conspicuous in a mind filled with

the image of self, a mind impenetrable to the idea of self-blame. These scenes are of particular interest to the student of sex differences. But along with these discussions he must place that wonderful interview between Lydgate and Dorothea,—recorded in the seventy-sixth chapter,—and admire the woman's simple straightforwardness, eager sympathy, and ready understanding of high experience,—he must read and admit that both types are true to life, generously suppressing the upspringing comment, "But the Dorothea type is rare."

Yes, the Dorothea type is rare. And for that very reason Dorothea presents a perfect foil to Rosamond. In every way they are as different as possible, taking different attitudes toward life, having different habits of thought, different aims and ideals. Contrast Rosamond's snobbishness with Dorothea's fondness for knowing something about the people she lived among and her desire to make all life beautiful; Rosamond's thought of marriage as a prospect of rising in rank with Dorothea's absorption in the thought that a fuller life was opening before her; Rosamond's cold neutrality with Dorothea's impetuous generosity; Rosamond's selfish exactions with Dorothea's desire to give tenderness rather than to claim justice. Then Mrs. Bulstrode presents another foil to Rosamond in her splendid loyalty and duteous merciful constancy.

But Rosamond we know was not altogether ungrateful. It is true that Lydgate's tenderness could make no amends to her for the lack of other things, it is true that there were moments when she was in such entire disgust with her husband that she wished she had never seen him, yet the time came when his protecting care seemed to her not utterly despicable. The bit of talk between her and Lydgate which immediately followed Dorothea's visit has a peculiar significance:

"'Well, Rosy,' he said, standing over her and touching her hair, 'what do you think of Mrs. Casaubon now you have seen so much of her?'"

"'I think she must be better than anyone,' said Rosamond, 'and she is very beautiful. If you go to talk to her so often, you will be more discontented with me than ever.'"

"Lydgate laughed at the 'so often.' 'But has she made you any less discontented with me?'"



"'I think she has,' said Rosamond, looking up in his face. 'How heavy your eyes are, Tertius— and do push your hair back.' He lifted up his large white hand to obey her and felt thankful for this little mark of interest in him. Poor Rosamond's vagrant fancy had come back terribly scourged—meek enough to nestle under the old despised shelter. And the shelter was still there: Lydgate had accepted his narrowed lot with sad resignation. He had chosen this fragile creature, and had taken the burden of her life upon his arms. He must walk as he could, carrying that burden pitifully."

Truly a lovable fellow, this healer of bodily ills! A large-hearted, tender-hearted man! His troubles touch one deeply, touch one in a special way, giving one indeed a quite different emotion from the feeling one has for—well, for Mr. Masfield's Lionel Haseltine, for instance. One's comprehension of Haseltine's grief and disappointment is intellectual rather than sympathetic. This difference is perhaps due to the fact that Mr. Masfield does not sufficiently prepare one for that last vicious act of Rhoda's. The reader is stunned with amazement; he can do nothing but gasp; the act seems incredible. Then when the sympathies might begin to flow, the mind is occupied with the thought of Mr. Masfield's lack of mastery over the art of *chiaro-oscuro*.

George Eliot, it is true, never assayed the depiction of a spiteful woman (unless we pronounce Mrs. Glegg to be of that type), or even of a frivolously capricious woman. This is a noteworthy fact. She has given us at least three young women whose tendency is in the direction of over-fastidiousness, but theirs is a different kind of fastidiousness from Rhoda's; and not one of these women can be called spiteful. Gwendolen Harleth was too well-bred, felt too strongly the demands of gentility, the need of being always a lady, to be led into the behavior of the vulgar; and Rosamond, though in her elusive obstinacy and chilling neutrality exasperating beyond everything, was never in any sense a shrew and never spitefully vicious. Rhoda, on one occasion, rather snobbishly and cruelly bids Lionel remember that she is a lady. Rosamond was indeed a snob, but her snobbishness was always gracefully and cleverly concealed.

Rosamond and Gwendolen, though alike selfish, do not otherwise belong in the same category. Gwendolen, both in mental qualities and in heart qualities, is Rosamond's superior; Gwendolen is capable of spiritual growth, she experiences a true conversion, she comes to feel self-discontent. Rosamond is one of those persons who carry to the grave, without modification or enlargement, the nature with which they were born, persons upon whose hearts and minds the vicissitudes of a thousand years would have not the slightest effect. To the very end it could be said of Rosamond that in her mind there was not room enough for luxuries to look small in.

But in the excellent portrayal of Rosamond's character there is, I believe, one mistake, one wrong stroke. I refer to her musical gift, which was, both in kind and degree, unusual, and which undoubtedly contributed its quota to the sum of her attractiveness and played no small part in the entrapment of that emotional elephant, Lydgate. It cannot, however, be taken as an indication of her true inwardness, any more than that sylph-like frame can be regarded as the sign of a ready intelligent sensitiveness. But, while the latter inconsistency is common, the former, I believe, is never beheld. If untrue to reality, it is a false note in the symphonic structure of Rosamond's being. That interpretative skill which we are told she displayed, that large rendering of noble music, is an accomplishment which surpasses mere cleverness. I believe that it invariably betokens wealth and warmth of soul.

As to Lydgate, I think it can be said that he was cured of those spots of commonness. If before his marriage he was not above the vulgarity of feeling that there would be an incompatibility in his furniture not being of the best, it became possible for him to imagine "how two people who loved each other, and had a stock of thoughts in common, might laugh over their shabby furniture and their calculations how far they could afford butter and eggs." If at the beginning he was a little too self-confident and disdainful, and, though always warm-hearted, sometimes a little lacking in sympathetic understanding of other people's woes, the fiery furnace through which he was doomed to pass must have purged him of all conceit and made him incapable of contemptuous thought,

leaving him compassionately tender towards those who suffer. It is perhaps worth while to recall one incident. When Lydgate, soon after his return from his wedding journey, was summoned to Lowick Manor, he felt some compassion for Mr. Casaubon as that gentleman advanced toward him in the Yew Tree walk; but there was, we are told, some amusement mingled with that pity, he being then "too unacquainted with disaster to enter into the pathos of a lot where everything was below the level of tragedy except the passionate egoism of the sufferer." Afterward, when he had been initiated into the life of suffering, when he had himself tasted the bitterness of disappointed hopes, he could not have beheld mental anguish of any sort with any feeling but that of unmixed pity.

## The History Teacher as an Image Breaker

EARLE D. ROSS

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The present war has demonstrated in a way that cannot be ignored the potent, far-reaching influence of the study of history. Even "the man in the street" has been forced to recognize the fateful possibilities of a people's conception of their past and to admit that history is, after all, decidedly "practical," that it does "saw wood." But, unfortunately, it is the destructive strength of history, its abuse and perversion rather than its true, constructive utilization, that the war has emphasized. There is a growing realization of the harmful results of the traditional and conventional treatment of certain phases of our own history, and in some other countries—notably in Germany—such misrepresentations have been far more deliberate in purpose and insidious in influence. For instance, extreme nationalistic or "patriotic" history today stands convicted of more sins than have ever been charged against it by the most enlightened critics. The history profession is thus confronted squarely with a challenge that must be met; this destructive influence of history must cease. The teacher, to do his full duty, not only must not be a party to this abuse of his subject, but he must be ever zealous to eliminate the errors and misconceptions which generations of false tradition, writing, and teaching have propagated. It is only when this work of extirpation has been performed that true scientific history will be able to have its perfect work. Surely this is a challenge that should stimulate the most alert and conscientious instructor to still greater effort and arouse the laggard to an appreciation of his responsibility.

In seeking to destroy error and establish the truth, the history teacher is confronted with strong and most persistent obstacles (which are generally not sufficiently taken into account in judging the results of his efforts) in the prejudices and unwarranted preconceptions which most students bring to the study of history and with which the "general public" view historical questions. The average student will hardly have ready-formed notions about mathematical formulae, complex

scientific phenomena, or the rules of composition, but concerning some of the greatest historical problems the chances are that, when he comes to the study seriously in high school or college, he has long had pronounced convictions. And how could it be otherwise when from his youth up, at home and abroad, he has heard dogmatic pronouncements on these questions? Everywhere one turns, in newspaper editorials and magazine articles, in sermons and popular lectures, at the club and on the street, one meets with the most glaring historical fallacies. Everyone, it seems, who has read some survey of universal history, in morocco binding, "copiously illustrated" and written by one or more of the "world's greatest historians," feels himself fully competent to pass judgment upon some of the most mooted historical questions, to rush without hesitation into realms of the past where the mature scholar steps only with the greatest care. The typical consumer of popular histories might well alter de Coulanges' celebrated dictum concerning the difficulties and complexities of history to read something like this: "History is the simplest and easiest study imaginable and can be fully mastered by anyone with good common sense who will devote a little of his leisure time to its consideration."

These handicaps under which the history teacher labors are shared to a considerable extent by the teachers of the other social sciences. In spite of the infinite complexities of the sciences dealing with people, there is a popular impression that their phenomena are more simple and more readily comprehensible than those dealing with things, and that a small body of more or less accurate fact, a little experience in life, and the saving grain of common sense are all that are needed for their effective mastery. If, as Spencer has pointed out, the best trained investigator in the social sciences cannot divest himself entirely of certain fundamental biases, how greatly must biases enter in to hamper the clear, impartial thinking of the unscientific mind!

There are numerous biases and prejudices that the history teacher has to combat, chief among them being those of race, nationality, sect, party, and class. Every member of the profession well knows how often these subversive influences in-

trude upon the recitation, no matter what the period or phase of history under discussion, to obstruct or thwart his efforts to establish true facts and interpretations.

In the face of the widespread errors and misconceptions, prejudicially and conventionally established, regarding the past, it is incumbent upon the history teacher to be a fearless and relentless smasher of false images. It is his duty to perform this task even when it causes the destruction of the most fondly cherished historical idols. Such false notions must be fully removed before the truth can become established, and only by such a course can the teacher be true to his high calling.

But in seeking to get away from the traditional and conventional views of history there is sometimes danger of overshooting the mark. In his zeal for the new and his impatience with the old the instructor may forget that the traditional and conventional views, instead of being necessarily based upon error and prejudice, are often the correct ones. We are all familiar with the "True" histories and biographies which, in their insistence upon exceptional and uncharacteristic facts and traits, are the opposite of what their names imply. The history teacher should keep abreast of the latest sound investigation but he should never get ahead of it; he should always make sure that the new positions have been fully established before he occupies them. No special "interpretation," no matter how alluring, should tempt him from the solid ground of fact. The true follower of history will never use or abuse his science for improper ends; he will be neither a sensationalist nor a propagandist. As the historian, as such, should never seek to play the rôle of the journalist, so the history teacher should not try to emulate the chautauqua orator.

Altogether futile are attacks upon long-exploded historical fallacies, the setting up of straw men for the joy of knocking them over. But some teachers seem to take delight in such an exercise. Text books and popular histories long out of print, and whose sins against the truth are well nigh forgotten, are subjected to as detailed criticism as though they were still regarded seriously by many people, and views that are now held only by persons in the most benighted communities are in-

veighed against as those generally prevailing. Surely there is always sufficient of living error to combat without resurrecting any from the musty past.

The breaking of historical images, then, is an activity not to be carried on indiscriminately or for the personal gratification of the breaker, but only when there appears a false image which is a real obstruction to the truth. So long as the history teacher has as his great aim the establishment of the truth, both in fact and in interpretation, his image breaking will but prepare the way for his constructive teaching. He will tear down only where he can reconstruct.

## BOOK REVIEWS

THE LOST FRUITS OF WATERLOO. By John Spencer Bassett, New York: The Macmillan Company, 1918,—xix, 289 pp. \$1.50 net.

With the general purpose of this book most of us are probably sympathetic. Personally, I have no hesitancy in agreeing that, "If a man is left in the world when this conflict is ended who glories in deliberate war, he is too bad to live in civilized society" (p. 5). Moreover, the argument in favor of a federation of nations to enforce peace, which Professor Bassett makes in the concluding chapters of the book, seems to me to be sound for the most part, and I find no difficulty in accepting his general conclusions on that point. Anything short of that would seem to be not strong enough for the task.

I assume that it is unnecessary to say that such a scheme would involve serious limitations on national sovereignty, with implied national disarmament. These are fundamental issues of the coming months, and it is as well to be talking about them and getting accustomed to the necessity of giving up some of our cherished notions or else trying to reconcile ourselves to the fearful prospect of getting ready for other more terrible wars. On that account, it is surely helpful to have men like Professor Bassett speak courageously in frank advocacy of the more hopeful way out. The fight for it will not be easily won; the builders and manipulators of the nations are too well entrenched and set too great store by the privileges they have had in the past.

The perplexing thing about Professor Bassett's book is its title and his insistency that the project he supports now was a feasible thing after Waterloo and that it was somehow balked by the mismanagement of the statesmen who arranged things at Vienna and afterwards. I think nobody would at this time attribute to those statesmen overmuch intelligence or very lofty purposes. A century after their performance, it is difficult to see how they could have succeeded much better if they had deliberately set themselves the task of devising a settlement that could not possibly endure. But even the devil deserves his due.



It is all very well to talk of a federation of nations now, and we can visualize the thing if we contemplate the prospect seriously. But the fact is that, with the exception of France, there were no Continental nations to federate in 1815, and the statesmen of the Congress of Vienna even undertook to prevent the French from going on with their national evolution. Without understanding what they were doing, these same statesmen for the ensuing generation applied themselves to the task of suppressing national feeling wherever it began to manifest itself, not only the national feeling, indeed, but also the liberal spirit which was its natural accompaniment. The truth is, they lived in mortal terror of a recurrence of the French Revolution, a thing which had now happened for a second time in the experience of modern peoples, but which they in no wise understood.

Perhaps their lack of understanding can be explained in part by the fact that the dominating personality of the time was a product of a régime in which national feeling was totally wanting. It is also unquestionably to be explained in part by the deliberate, unreasoning hate of all things Revolutionary and Napoleonic that had been kindled by a propaganda the like of which was not seen again until the present war. It is helpful in this critical time to recall that this propaganda of hate was of no assistance in reaching a workable settlement of the questions at issue in the war; in fact, it was almost wholly mischievous. The same thing deserves to be said of much of the propaganda familiar to us today. Those responsible for it seem to be unaware of the fact that the real task is to arrive at a state when we and our present enemies can reach a common ground and agree on a settlement whereby both we and they can live. In arriving at that settlement, it is helpful to understand any differences that may exist between our institutions and ideals and those of our enemies and to understand just how those differences came to exist. It is wholly pernicious to seek to inculcate unreasoning hate and prejudice against so large a percentage of the population of the western world. On that point, Professor Bassett is sane and helpful.

The difficulty is that he seems to feel that this federation of nations which he advocates now was a feasible thing in the

first quarter of the nineteenth century when there were no nations to federate. Indeed, his point seems to be that Alexander I, who, despite his mysticism and apparent good intentions, was after all the ruler of a polyglot empire and who after Metternich probably knew as little about national spirit as anybody in Europe, really suggested a practicable basis for working out a federation of these nations that were not yet in articulate existence.

It seems to me that it is unprofitable to spend much time with the project of Alexander or the alliances of Metternich as possible bases for a permanent peace, except for the purpose of showing that society had not then reached a stage when the federation advocated by Professor Bassett was feasible. In the nature of things, there was nobody in Europe in Metternich's day who could picture the character of the national organizations which are so largely the products of the nineteenth and twentieth centuries. He and his associates are not particularly blamable for their lack of understanding; it would have been marvelous foresight had they been able to understand many of these things which are so commonplace to us.

What Waterloo did was to settle finally the question whether the new French nation should dominate Europe. Its fruits were not lost, for, when the aftermath of fear and prejudice had been overcome, the way was left open for the development of the other Western European nations and for the organization of the powerful social forces which were thereby liberated. By no stretch of the imagination can we conclude that a permanent peaceful settlement was possible on the basis of the sort of peace that was made at Vienna.

And therein lies our present danger, a danger of which Professor Bassett probably does not make enough, though he recognizes its existence. If we make the kind of peace that the "Hun haters" are insisting upon, if we go on in the way in which men like Mr. Roosevelt and Senator Lodge, the Metternichs of our time, seek to lead us, the peace we impose on the new nation we are about to defeat will be as impossible a basis for a permanent settlement as was that of 1815. The first prerequisite of a lasting settlement is a peace that deserves

to endure. With that as a foundation we can make the attempt to establish a federation of nations with solid hopes that our labor shall not be in vain.

WILLIAM THOMAS LAPRADE.

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CHRISTMAS NIGHT IN THE QUARTERS AND OTHER POEMS. By Irwin Russell. With an Introduction by Joel Chandler Harris and a Historical Sketch by Maurice Garland Fulton. Illustrated by E. W. Kemble. New York: The Century Company, 1917,—xxxiv, 182 pp. \$2.50 net.

A second edition of Irwin Russell's poems with such excellent mechanical features and notably with illustrations by E. W. Kemble, will be welcomed by all students of Southern, and indeed, American literature. Thirty years ago, a small volume of his poems, with a brief introduction by Joel Chandler Harris, gave evidence of his genius and a suggestion of his tragic and untimely ending. To these poems are now added eight poems, found by the editor in Russell's manuscripts or reprinted from the files of contemporary periodicals. The new poems are interesting, but do not add anything significant to the poet's achievement. He is still the poet of "Christmas Night in the Quarters" and of two or three other happy interpretations of negro life and character.

Prof. Fulton has established, by Russell's letters and by reminiscences of his family and his friends, the main facts of the poet's life. He was the "pattern of an idler," an adventurer, and all but a vagabond in his later years. The secret of his poetic ability was in his spontaneous gift of verse, tempered by a rather extensive reading in English poetry. One can not help regretting that the editor did not come into possession sooner of the seventy letters of which he speaks, so that extracts might have been published to fill out the all too meagre facts of his life and the characteristics of the man.

Russell's poems have an absolute value in their faithful and happy delineation of negro character. His early environment fitted him for this rôle. In outlining a novel dealing with negro character, he said: "I have lived among the Negroes (as also long enough *away from them*, to appreciate their peculiarities); understand their character, disposition, language,

customs and habits; have studied them; and have them continually before me. . . . Think of what mines of humor and pathos, plot and character, sense and nonsense, are here awaiting development!" He did not live to write the novel, but his "Christmas Night in the Quarters" will live in our literature as a realization in verse of what he here outlines.

Aside from the absolute value of his work, Russell will always be remembered as a pioneer in realizing the possibilities of dialect poetry and fiction. Joel Chandler Harris clearly expresses his obligation in his tribute to the poet, while Thomas Nelson Page says, "It was the light of his genius shining through his dialect poems,—then and still first,—that led my feet in the direction I have tried to follow." It will always be regretted that he lived only twenty-six years and is therefore another "inheritor of unfulfilled renown."

EDWIN MIMS.

Vanderbilt University.

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THE VOID OF WAR. LETTERS FROM THREE FRONTS. By Reginald Farrer. Boston and New York: Houghton Mifflin Company, 1918,—xvi, 306 pp. \$2.00 net.

Mr. Farrer's war book is unique in that it gives a complete picture of conditions along the whole Western Front as seen in a journey from the British Channel to the Adriatic. The story is told in a vivid series of letters first from the English front, then the French, and last the Italian. Pen pictures follow each other in rapid succession. Mr. Farrer has an eye for the significant. He knows how to choose the word or phrase to make the required impression. Arras, Thiépval, Vimy, Ypres, Rheims, Asiago, Isonzo, Gorizia, and the Carso—all these geographic seats of human struggle are visualized and individualized for the reader. For instance, Mr. Farrer says of Vimy Ridge: "Wandering about on the down-top of Vimy Ridge is difficult and grisly. It is the wildest waste of chalk, tossed about madly, as if a child had run amuck on the sands with a spade. There are no mere hillocks and holes here; it is mountains and dales and ghylls; with trenches meandering through the ranges, and the odds and ends of battle lying about. With all the work going on below, indeed,

and on the road, some of it has become trodden ground, but only on certain lines. The rest is a white wilderness, spattered over with weeds and poppies and vulgar yellow crucifers."

Especially interesting are the letters written from the Italian front just before the disastrous collapse of the Second Italian Army at Caporetto. The spirit of foreboding is in the letters and at the last the crash.

W. H. G.

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MY ANTONIA. By Willa Sibert Cather. With illustrations by W. T. Benda. Boston and New York: Houghton Mifflin Company, 1918,—xiv, 419 pp. \$1.60 net.

The heroine of this story is a Bohemian immigrant girl who comes to this country with her family and enters upon a pioneer life on the plains of Nebraska. There she grows up a near neighbor to an orphan boy from Virginia sent out by his relatives to live with his grandparents. The Bohemian girl stirs the imagination and influences the whole life of the boy from Virginia. The novel relates the interplay of the two lives as set forth in a manuscript supposedly prepared by the boy after he has left his early home on the Nebraska prairies, made a brilliant and worldly marriage, and won distinguished success as a New York lawyer.

Miss Cather has created a remarkable character in Antonia. She makes the reader feel in her heroine the vital force and unconquerable spirit of youth. Many of the minor characters in the novel are also portrayed with rare skill and effectiveness. Apart from the love story, the novel is to be commended for its vivid descriptions of life and society on the farms and in the small towns of the Western prairies. Altogether "My Antonia" is a story of unusual interest and distinction, and readers to whom Miss Cather has been previously an unfamiliar name will surely inquire after other works by the same author.

THE CLASSICAL INFLUENCE IN ENGLISH LITERATURE IN THE NINETEENTH CENTURY AND OTHER ESSAYS AND NOTES. By William Chislett, Jr. Boston: The Stratford Company, 1918,—xv, 150 pp. \$1.50 net.

"Study not your 'comepers and fellow-toilers," said Goethe, "but great men of old; . . . study Molière, Shakespeare, but always and before all the ancient Greeks." And the advice of our own Wordsworth was to the same effect: "Remember, first read the ancient classical authors; then come to us, and you will be able to judge for yourself which of us is worth reading." Greece, the spiritual mother-country of us all, whence the peoples of Europe drew their common civilization, not only originated the various types or departments of literature to which all subsequent writing conformed, but bequeathed to the nations that came after her a rich and unrivaled literature that was at the same time the model and the inspiration of later European literary work. To Shelley it was "a passion and an enjoyment," and "the sublime majesty of Aeschylus filled him with wonder and delight."

Greek literature had a profound influence upon English men of letters, upon Spenser, Ben Jonson, Milton, Gray, and others; English literature as a whole owes its greatest debt to antiquity. The classical influence upon Landor, Macaulay, Shelley, Wordsworth, Browning, Tennyson, Morris, Matthew Arnold, to mention only a few nineteenth century authors, has been investigated by scholars and set forth in separate publications. The results of these studies and of many others like them have been collected by Dr. Chislett and presented in an admirable way together with much of his own investigation, in the essay that holds the first place in this volume and gives it its title. While the influence of the ancient classics was dominant in the seventeenth and eighteenth centuries, the beginning of the nineteenth was marked by the romantic revolt against classicism, a revolt against symmetry, proportion, restraint, reason, simplicity, clearness, and good sense—the distinguishing characteristics of the Greek genius—in favor of emotion, sentimentalism, mysticism, sensationalism, and freedom from restraint. Yet every writer, ancient as well as modern, has elements of both classicism and romanticism, and of

realism too, in his work, no matter how strong his natural inclination toward one or the other may be. Dr. Chislett has set himself the task of estimating how much of classicism there is in each of twenty-five major writers, thirty novelists, and more than a hundred minor writers of the nineteenth century, which was preëminently a period of romanticism and realism; and it is needless to say that his work is to be commended. His conclusion is "that Greece and Rome did not die in the romantic, realistic nineteenth century nor are likely to in the unfathomed twentieth. Through philology, archaeology, interest in ancient philosophy, admiration for the graceful Greek tongue and the mosaic-like architectonic Latin, a use and not abuse of mythology, a very wide reading of ancient authors, major and minor, in the original and in translations, and finally through the vivifying of ancient life by travel and by prose and poetry embodying the ancient spirit, Greece and Rome have lived as never before, and bid fair to live while men and arts endure."

Of the remaining essays in this excellent little volume space will permit merely the mention of a few of the titles: "The Platonic Love of Walter Pater," "The New Hellenism of Oscar Wilde," "The New Christianity of William Blake," "William Vaughn Moody's Feeling for the Seventeenth Century," "The Work of Robert Bridges," "The Influence of Nonnus on Elizabeth Barrett Browning, Thomas Love Peacock and Walter Pater," and "The Major Note in Thomas Hardy." Some of these essays have already appeared in the magazines.

CHARLES W. PEPPLER.

CREATING CAPITAL. MONEY-MAKING AS AN AIM IN BUSINESS. By Frederick L. Lipman. Boston and New York: Houghton Mifflin Company, 1918,—72 pp. \$.75 net.

HIGHER EDUCATION AND BUSINESS STANDARDS. By Willard Eugene Hotchkiss. Boston and New York: Houghton Mifflin Company, 1918,—109 pp. \$1.00 net.

THE ETHICS OF CO-OPERATION. By James H. Tufts. Boston and New York: Houghton Mifflin Company, 1918,—73 pp. \$1.00 net.

These small volumes are lectures first delivered on the Weinstock foundation at the University of California to present the best thought of representative scholars and men of affairs upon "the various phases of the moral law in its bearing on business life under the new economic order."

Mr. Lipman's sane and prudent paper contains little that is new in thought or expression, but it can be commended for its clear and timely advocacy of thrift under circumstances when the creation of new capital to replace that destroyed by war is of pressing importance. More might have been made of the enjoyment of social esteem as one of the rewards to be gained by the saving and ownership of capital.

Professor Hotchkiss deals with the task of the universities in educating men for business. He brings to the discussion expert familiarity with the problems of modern business and includes many pages of illuminating criticism of methods that have prevailed in the past or that are in use at the present time. He places emphasis on the need of such university training as will give business men "a mastery of scientific method as a means of analyzing problems and synthesizing results." The importance in business "of an intelligent and sympathetic approach to problems of human relationship" is also fully recognized.

Professor Tufts's lecture is an able discussion of the respective parts played by "competition" and "co-operation" in business life. He analyzes the obstacles to co-operation and makes a plea for the further development of the co-operative spirit in domestic and international trade.



## NOTES AND NEWS

That England is proceeding much more rapidly to embody democratic ideals into social legislation than many of our American states is one of the conclusions drawn by Dr. Edith Abbott in *Democracy and Social Progress*, the latest issue of the University of Chicago War Papers. Among the vast schemes of social amelioration undertaken by Liberal England during the decade that preceded the war, she mentions provision for the aged through old-age pensions; for the sick through an extensive scheme of national health insurance; for the unemployed through a national system of labor exchanges and insurance against unemployment; and for the underpaid, sweated workers by the establishment of minimum-wage boards. This social legislation has safeguarded also the children of the state by the prohibition of child labor; by a great national effort to prevent infant mortality, including birth-registration and the establishment of municipal milk depots; and by the provision of free meals and proper medical care for school children. The purpose of this "War Paper," Dr. Abbott says, is to review briefly some of the English legislation that has set standards in the democratic control of industry far in advance of our own and to show that England has quietly provided a much more adequate scheme of social insurance than Germany.

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The untimely death on October 26th of Dr. Edward Kidder Graham, President since 1914 of the University of North Carolina, brought deep grief to the people of his native state. As one of the foremost educational leaders of the South, he commanded in a marked degree the esteem and confidence of his fellow citizens of all classes and affiliations. Though he was cut off in his prime, he had already accomplished much to carry out his cherished purpose to make university teachers and university training of greater service to the masses of the people. It seems probable that a contributing cause of his death was physical exhaustion brought on by the heavy burdens he had assumed in the educational emergency of war-

time. Apart from the widespread recognition of his services as a scholar and an educator, he was endeared to all who made his acquaintance by the charm of his genial and sincere personality.

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Students of Southern history will be gratified at the publication of "A Selected Bibliography and Syllabus of the History of the South, 1584-1876" by Professors William K. Boyd of Trinity College, and Robert P. Brooks of the University of Georgia. This work is published as the June, 1918, number of the "Bulletin of the University of Georgia." The authors have made a careful and discriminating examination of the sources for the study of Southern history and of the leading secondary authorities for the various states and for the whole South. The chapters of the syllabus, with selected references, will be most helpful to teachers. Price \$.75.

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"With the Colors" is a volume of songs of the American service by Everard Jack Appleton. This is not "high-brow" verse but a collection of soldier songs with plenty of "punch" and "pep." As such it is breezy, vigorous, and full of patriotic spirit. There are also some pleasing miscellaneous poems "in other keys." Mr. Appleton's work is clever and enjoyable. Stewart and Kidd Company, Cincinnati. \$1.00 net.

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Delays caused by the influenza epidemic and by the emergencies of war-time make the October SOUTH ATLANTIC QUARTERLY some weeks late in coming from the press. This issue completes the seventeenth annual volume. With the cessation of hostilities in the Great War, the timely leading article, "Returning the Soldier to Civilian Life," should be of especial interest and value.



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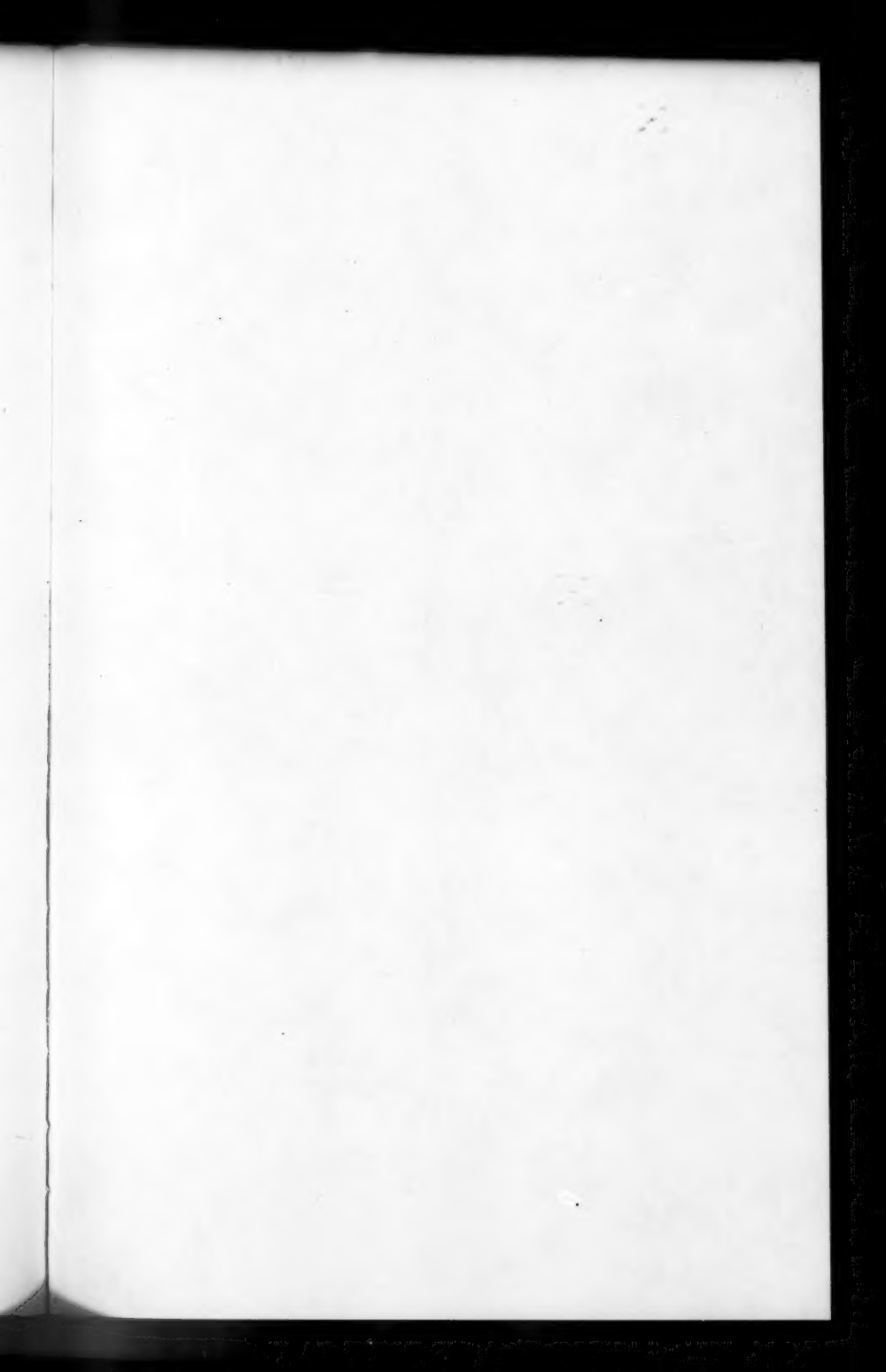
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